

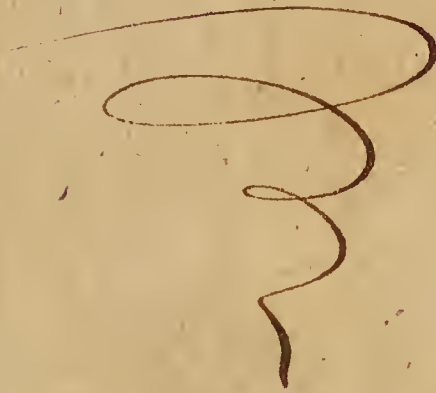
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J^o. Molyoake

177 A



THE
 BEAUTIES of NATURE,
 DISPLAYED IN
 A SENTIMENTAL RAMBLE
 THROUGH
 HER LUXURIANT FIELDS;
 WITH
 A RETROSPECTIVE VIEW of HER,
 AND THAT GREAT
 ALMIGHTY BEING WHO GAVE HER BIRTH.
 TO WHICH IS ADDED,
 A Choice COLLECTION of THOUGHTS:
 CONCLUDED WITH
 POEMS on Various OCCASIONS.

By W. JACKSON, of *Lichfield Close*.

Quam natura miranda, veritas amanda!

BIRMINGHAM:

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MDCCLXIX.



P R E F A C E

TO THE

R E A D E R.

GENEROUS READER,

STERNE, that ingenious Fidler on the Human Passions, leads thee sentimentally through France and Italy; feeding, by the Way, thy Mind with the most exquisite Delight; but in his Lodging-room, at a little Inn on the Road to Turin, just as he hath, in the Dark and through Mistake, “caught hold of the Fille de Chambre’s ——,” Death, Nature’s Bum-bailiff, arrests the Reverend Don, saves the poor Girl’s Blushes, and lays him in the Dust. Ah! why is Man the fragile Play-thing of unrelenting Death! ——Had I Sterne’s Learning, Genius, and creative Fancy, I would, o’er the immense Regions of boundless Nature, lead thee a Trip, which should entrance thy Soul in Extasy extreme; but, alas! de-

void of such Abilities, I must entreat thy Company as I am. I have only to remind thee that the greatest Writers of every Age and Nation possess their Errors ; that Perfection is not annexed to Human Nature ; and that the subsequent Sheets were the Production of a few leisure Hours, and thrown together at various and distant Periods of Time : In the Reading of which, shouldst thou gather either Pleasure or Instruction, that alone will crown all the Wishes of thy most sincere Well-wisher,

W. J.



C A P. I.

*Philosophy is productive of the purest Happiness Human
Nature is capable of tasting.*

Mater omnium bonarum artium est Philosophia.

THE surest Way to attain Happiness and Contentment is by Philosophy in a constant Meditation on God; his transcendent Glories every where displayed throughout all created Beings; his divine Attributes; and his indulgent Goodness to us, who, from our own Merits are so little intitled to it. Philosophy has in it such bounteous Delights, that the more closely it is embraced, the more it elates and ravisheth its Votaries: It is the Source, the inexhaustible Fountain of all sublunary Felicity! * “ It is Philosophy (says that “ sublime Moralist Seneca) that gives us a Ve- “ neration for God; a Charity for our Neigh- “ bour; that teaches us our Duty to Heaven, “ exhorts us to an Agreement one with an- “ other: It unmaskes Things that are terrible

* “ Quemadmodum corpus medicina, sic animum

“ Philosophia curat.” Salust.

“ Tota igitur philosophia veluti arbor est, cujus radices Metaphysica, truncus Phy-
“ sica, & rami ex eodem pullulantes omnes alie Scientie sunt, &c.” Descartes.

“ to us, assuages our Lusts, refutes our Errors,
 “ restrains our Luxury, reproves our Avarice,
 “ and works strangely upon tender Natures.
 “ It is not for popular Ostentation; nor does
 “ it rest in Words but in Deeds : It is not an
 “ Entertainment taken up for Delight, or to
 “ give a Taste to our Leisure; but it fashions
 “ the Mind, governs our Actions, tells us what
 “ we are to do, and what not; it sits at the
 “ Helm, and guides us through all Hazards :
 “ Nay, we cannot be safe without it; for eve-
 “ ry Hour gives us an Occasion to make Use of
 “ it: It informs us in all the Duties of Life ;
 “ Piety to our Parents, Faith to our Friends,
 “ Charity to the miserable, Judgment in
 “ Council : It gives us Peace by fearing no-
 “ thing, and Riches by coveting nothing. It
 “ prompts us to relieve the Prisoner, the In-
 “ firm, the Necessitous, the Condemned; to
 “ shew the Ignorant their Errors, and rectify
 “ their Affections. It makes us inspect and
 “ govern our Manners ; it rouses us where we
 “ are faint and drowsy ; it binds up what is
 “ loose, and humbles in us that which is con-
 “ tumacious : It delivers the Mind from the
 “ Bondage of the Body, and raises it up to
 “ the Contemplation of its divine Original.
 “ Honours, Monuments, and all the Works of
 “ Vanity and Ambition are demolished and
 “ destroyed by Time; but the Reputation of
 “ Wisdom

“ Wisdom is venerable to Posterity; and those
 “ that were envied or neglected in their Lives,
 “ are adored in their Memories, and exempt
 “ from the very Laws of created Nature, which
 “ has set Bounds to all other Things.”——

“ *Cultura animi Philosophia est, quæ extrahit*
 “ *vitia radicitus, & præparat animos ad satus*
 “ *accipiendos.—O vitæ Philosophia dux, O*
 “ *virtutis indagatrix, expultrixque vitiorum,*
 “ *quî non modo nos, sed omnino vita ho-*
 “ *minum sine te esse potuisset? Tu Urbes pe-*
 “ *peristi, tu dissipatos homines in societatem*
 “ *vitæ convocasti. Tu eos inter se primo do-*
 “ *miciliis, deinde conjugiiis, tum literarum &*
 “ *vocum communione junxisti. Tu inventrix*
 “ *legum, tu magistra morum & disciplinæ fu-*
 “ *isti. Tu vitæ tranquillitatem largita nobis*
 “ *es, & terrorem mortis sustulisti.*”——Cic. de

Offic. et 5 Tuscul.—The Study of ourselves by a strict Examination of our Nature, Passions, the Design of our Creation, Existence and Dissolution; our Connexions with, and Dependence on the Deity; how we as free Agents ought to regulate our Conduct in Life, in Order to intitle ourselves to those inestimable Blessings promised us in divine Revelation; (“ to an Inheritance incorruptible and unde-
 “ filed, and that fadeth not away.” St. Peter, Cap. i. v. 4.) our Behaviour and the Duties incumbent on us with Regard to our Fellow-

Creatures as Members of Society, will not only afford us a perpetual Spring of Heart-felt Delight, but will insensibly allure us to the Path of Religion and Virtue, and subject all our Passions to the sweet and untroubled Government of Reason. * Besides, Philosophy will open to us the Arcana mirabilia of Nature,

* The vulgar Race, like Herds that graze,
On Instinct live, not knowing how they live;
While Reason sleeps, or waking, stoops to Sense;
But sage Philosophy explores the Cause
Of each Phænomenon of Sight, or Sound,
Taste, Touch, or Smell; each Organ's inmost Frame
And Correspondence with external Things.
Explains how diff'rent Texture of their Parts
Excites Sensations diff'rent, rough or smooth;
Bitter, or sweet; fragrant, or noisome Smell.
How various Streams of undulating Air
Thro' the Ear's winding Labyrinth convey'd,
Cause all the vast Variety of Sounds:
Hence, too, the subtile Properties of Light
And seven-fold Colour, are distinctly view'd
In the prismatic Glass; and outward Forms
Shewn fairly drawn, in Miniature divine,
On the transparent Eye's membranous Cell.
By Combination hence of diff'rent Orbs,
Convex or concave, thro' their crystal Pores
Transmitting variously the solar Ray;
With Line oblique, the telescopic Tube
Reveals the Wonders of the starry Spheres,
Worlds above Worlds; or, in a single Grain,
Or watry Drop, the penetrative Eye
Discerns innumerable Inhabitants
Of perfect Structure imperceptible
To naked View. Hence each Defect of Sense
Obtains Relief; hence to the palsy'd Ear
New Impulse; Vision new to languid Sight!
Surprize to both, and youthful Joys restor'd.

unfold her hidden Beauties ! her matchless Glories and Machinery ! Shew us that Chain, that *Δεσμος θεου*, which from the minutest Atom, Insect, or Reptile to the greatest created Bodies, cements and connects the mighty Whole ; and (as it were) joins vast Creation to its omnipotent eternal Lord !—It will point out the wonderful Design of the great Creator and Architect of the Universe ; direct us to tread the astonishing Maze with awful Reverence and Humility, and to praise, love, admire, and with Gratitude adore the almighty, autocratorical, infinite Maker, Supporter and Governor thereof.—The frequent Contemplation of God, as an omnipresent, all-powerful, glorious, perfect, eternal Being, “ Summum
 “ ens, bonum summum,” who by his Power formed our Bodies, which declare his Glory, of the Dust, organized, animated, and imprinted on them his own divine Image ; infused therein Rays of his Immortality, our Souls, of which he has given us, subject to his Decision, a Right of Disposal, a Power to consign them to eternal Happiness or Misery : Who has given us an Instinct of propagating and preserving our Species, in a constant, uninterrupted Succession ; and who hath made all the Productions of the Earth, both Animal and Vegetable for our Use, and subjected them to our Will and Pleasure ; will, consequently, fill

our Hearts with Gratitude and Amazement; and clearly demonstrate, that was he, but for a Moment, to withdraw from us his Care, Support, and Goodness, we instantaneously should perish and drop into Nothing.—“ The
 “ true Knowledge of God (says the great Lord
 “ Chief Justice Hale de Homine, p. 13.) fer-
 “ riously and really dwelling and digested in
 “ the Soul, makes a Man a good Man, and a
 “ happy Man: It, makes a Man to love, fear,
 “ honour, and obey him that he thus knows.”
 —If I look into myself, what wonderful Ma-
 chinery do I behold! What infinite Minute-
 ness! Here I perceive each Member, Muscle,
 Nerve, Artery, Tendon, Fibre, &c. perform-
 ing their peculiar Functions in the mutual Aid
 of each other, and for the general Conserva-
 tion of the Whole. Amazed, I see the Blood
 flowing through numberless Veins, Arteries,
 and capillary Pipes in the most exact and
 beautiful Order from, and returning to the
 Heart, that Fountain and Receptacle of Life,
 impelled and attracted by some hidden Cause,
 apparent to God alone; and emblematically
 the same as Rivers and Springs perform their
 Courses and Retro-courses to and from the
 Sea. In short, I find my Frame resemble a
 beautiful piece of Clock-work, with such a
 mutual Support, Connection, and Dependence
 running through all its constituent component
 Parts,

Parts, so wonderfully placed and variegated, composed and finished with such exquisite Art and Design, that when the minutest Spring or Particle is displaced or injured, it causes a Disorder in the Whole. I have, placed in this curious Piece of Workmanship, an intelligent Spirit or Soul, capable of producing Ideas and Cogitation ; but what it is, in what particular Part it is situated, how it produces Ideas or Thought, or how it acts on my Body is unknown. The Soul to Man is an incomprehensible Substance, known only to that omniscient supreme Being, from whence it came.

* O God how wonderful are the Works of thy Hands! Thy Ways are past finding out!——

All I know of my Soul is, methinks, sometimes, I feel its Operations in opposing my Will, and endeavouring to draw or deter me from the Pursuit or Enjoyment of some Object with which my Will or natural Instinct strongly desires to be gratified; and if in this Struggle it gains the Ascendency, it seems to exult in the Victory, and diffuses a serene Joy over my Bosom. I have a Desire, *e. g.* to gratify my Lusts in Licentiousness and Pleasure; my Soul or intellectual Mind rebels, and forbids it, fet-

* When Man is incomprehensible to himself, no Wonder that his Searches into the first Principles, and primitive Law of Nature, should prove abortive; for how can he display the Beginning of Things, who is not only an absolute Stranger to his Soul, but to the Manner of Conception and Formation of his Body.

ting before me in the most disagreeable Colours, the Danger and fatal Consequences resulting from such a Gratification : My Will preponderates, and I taste all the Sweets arising from a Debauch, which, for a While suppresses the Struggles and Remonstrances of my Soul. The momentary Enjoyment is over, and, the Hour of Reflexion returning, I find my Soul sick, wounded, and disturbed*. I feel its sufferings, and hear its keen Reproaches ; I weigh the Sum-total, and upon casting up and balancing the Accompts, find the Advice, Pleasures, and Choice of the Soul to be noble, serene, permanent and divine ; and those flowing from the Gratification of Sense, momentary, delusive, vain, and empty : whence I deduce this Inference ; that the Nature of the Soul cannot be defined, because Analysis fails, the only sure Guide to such a Definition ; That the most extensive and certain Knowledge we can have of the Soul, is derived from what every one feels thereof within himself, in its Opposition to the Will ; that all its Propositions of Pleasure are pure and refined ; and that so long as our Passions act in Conformity and Obedience to this reasonable, intelligent, divine Monitor, we are happy.

* “ Nothing can give the Mind lasting Joy, or Self-approbation, but the
 “ Consciousness of having performed our Duty well in that Station which it has
 “ pleased the Divine Providence to assign to us. Dialogues of the Dead, p. 81.

The Soul and Body were, by our great Creator, so designed, as that the earthly Part might act subservient to the spiritual, with a mutual Aid and Dependence on each other; but the Nature and Manner of their Union, have hitherto remained to Man a profound Secret, notwithstanding so many Efforts to prove the contrary; and, very likely, will for ever continue so. How I was conceived in the Womb of my Mother, how formed and perfected therein; how after Birth my Soul has acted on my Body, what it is, or where it will wing its Flight to, or reside after the Diffolution of my Body, or whether in Futurity they will be reunited, is utterly to me unknown, and visible only to God; but this much is evident, that I live but a Day, and like a Flower of the Field, I pass away and am no more; that I resemble

“ The uncertain Glory of an April Day

“ Which now shews all the Beauty of the Sun,

“ And by-and-by a Cloud takes all away,”

Shakespear's Two Gentlemen of Verona.

And my very Memory, with my Ashes, is lost and mingled with the Dust——“ Behold, thou
 “ hast made my Days as an Hand-breadth;
 “ and my Age is as nothing before thee.”——

Man

Man is the most admirable and wonderful of all Creatures !

“ How poor ! How rich ! How abject ! How august !

“ How complicate ! How wonderful is Man !”

Young's Night-Thoughts.

“ If we consider him absolutely in himself, he
 “ is an Object worthy of our Contemplation :
 “ He is admirable in excellent Composure and
 “ Figuration of his Body, and in every Part, a-
 “ part ; and in the whole Structure put toge-
 “ ther, admirable in the Nature, Faculties, and
 “ Excellence of his Soul ; admirable in the
 “ Conjunction of both together ; admirable in
 “ all the Operations of Life, Sense, Intellect,
 “ and Will, which he exerciseth in this State
 “ of Conjunction and Union ; admirable in
 “ his Production and Generation ; and admira-
 “ ble as to the Condition of his Soul in the
 “ State of Disunion and Separation.” Hale de
 Hom. p. 17.—“ † What a Piece of Work is
 “ Man ! How noble in Reason ! How infinite
 “ in Faculties ! In Form and moving how ex-
 “ press and admirable ! In Action how like an
 “ Angel ! In Apprehension how like a God !
 “ The Beauty of the World, the Paragon of

† “ Man is the Flower and Chief of all the Products of Nature upon this
 “ Globe of the Earth, &c.”

See Dr. More's Ant. against Ath. L. 2. c. 3. Sect. 3, 4.

“ Animals !

“ Animals ! And yet—what is this Quintessence
 “ of Dust ?” Shakefp. Hamlet.—The most un-
 tractable, obdurate, ambitious, vain, proud,
 and inconstant of all Creatures : More fierce
 and cruel than the Tyger ; more bloody and
 rapacious than the Wolf ; and more subtle and
 deceitful than the Fox : To-day, Earth, Air,
 and Seas are ranfacked to gratify his Pleasures,
 Avarice, or infatiable Lust ; he barter his
 Innocence and Peace for Trifles, and To-mor-
 row he is gone and is no more. To-day he
 is raised to the highest Pinnacle of earthly
 Grandeur and Glory ; To-morrow plunged to
 the lowest Gulph of Misery and Despair. This
 Day the fluttering Favourite of wanton For-
 tune, the next the Object of her Contempt,
 Scorn, and Ridicule. To-day, clothed in the
 Trappings of phantom Greatness, To-morrow
 lodged in the Grave, the Food of Worms.
 To-day, rising like the glorious Morn in his
 Hopes of Honour and Dominion ; To-morrow,
 spurned and swept from the Face of Earth.

“ This is the State of Man : To-day he puts forth

“ The tender Leaves of Hope, To-morrow blossoms

“ And bears his blushing Honours thick upon him ;

“ The third Day comes a Frost, a killing Frost,

“ And when he thinks, good easy Man, full surely

“ His Greatness is a ripening, nips his Root

“ And then he falls——

Shakefp. Hen. 8.

“ As

“ As for Man his Days are as Grass, as a
 “ Flower of the Field so he flourisheth. For
 “ the Wind passeth over it and it is gone, and
 “ the Place thereof shall know it no more. (Ps.
 “ 103. v. 15, 16.)——Man is like to Vanity,
 “ his Days are as a † Shadow that passeth
 “ away. (Ps. 144.——Man that is born of a
 “ Woman is of few Days, and full of Trouble.
 “ He cometh forth like a Flower: He fleeth
 “ also as a Shadow and continueth not.” (Job,
 c. 14. v. 12.)——Such is the astonishing stupen-
 dous Structure of Man, that in whatever Point
 of View we take him, we still find something
 wonderful and incomprehensible. Whether
 we consider the Point of Space he fills ; his
 Soul or Body abstractedly, or their reciprocal
 Action on each other in Conjunction ; his
 Origin, Nature, or Design ; his mental or cor-
 poreal Faculties ; his Virtues, Passions, or Vices ;
 his Dependencies or Connections : In all and
 each we find something rare, strange, excel-
 lent, wonderful, or inexplicable ; and after
 the most assiduous, impartial analytical Scrutiny
 thereof, we must confess he (in a great
 Measure) still remains an unknown, mysterious
 Creature.

† “ Ορω γαρ ημας εδεν οντας αλλο πλην
 “ Ειδωλ', οσοι περ ζωμεν, η κερην σκιαν.”

Sophoc. Ajax, Carm. 125.

“ Placed

" Plac'd on this Isthmus of a middle State,
 " A Being darkly wise and rudely great :
 " With too much Knowledge for the Sceptic Side;
 " With too much Weakness for the Stoic's Pride,
 " He hangs between: In Doubt to act or rest,
 " In doubt to deem himself a God or Beast ;
 " In Doubt his Mind or Body to prefer
 " Born but to die, and reas'ning but to err.
 " Alike in Ignorance, his Reason such,
 " Whether he thinks too little or too much,
 " Chaos of Thought, and Passion all confus'd,
 " Still by himself abus'd, or disabus'd:
 " Created half to rise, and half to fall ;
 " Great Lord of all Things, yet a Prey to all ;
 " Sole Judge of Truth, in endless Error hurl'd,
 " The Glory, Jest, and Riddle of the World." Pope.

The Miseries and Misfortunes complained of
 amongst Men, spring from themselves alone ;
 unjustly they murmur against Heaven, and tax
 it with Partiality. " The Ambition and Co-
 " vetousness of Men (says that learned and
 " wise Instructor, Fenelon) are the only Springs
 " of their Unhappiness. They covet all, and
 " make themselves miserable by desiring what
 " is superfluous. If they would be moderate
 " and contented with a Competency, we
 " should see Plenty, Joy, Union and Peace
 " diffused through out the World." But, on
 the contrary, they daily exchange solid Blessings
 for

for Feathers, and barter their Peace and Contentment for a Phantom; they wantonly part with every Thing really valuable in itself, and then arraign the Deity for their own wilful Loss. O God make me conscious of my Dependence on thee; teach me, O Lord, Truth, Justice and Virtue; “teach me thyself,” make me worthy of thy Care; point out the Way to Felicity, and guide my Feet therein, that my Soul may praise and glorify thy Name for ever and ever. Amen.



C A P. II.

*The Knowledge of myself affords me Pleasure, Wonder,
and Instruction*

THE more I speculate, the more I am amazed; both at the admirable Consistency of my Frame and Nature, and the involuntary follies and Errors I am guilty of.

Thus then, in my Hours of Reflexion do I reason with myself. “What an unaccountable Creature am I!—I am fearfully, and wonderfully made!”—

“A Worm!—A God!—I tremble at myself,

“And in myself am lost!”—

Young.
I am

I am compounded of a Soul and Body : A cogitative intelligent Soul, which I am taught to believe immortal ; capable of tasting of Happiness or Misery after Death, in Proportion to the Life I lead in this Vale of Tears ; a Body of such a nice Texture and Constitution, that a Moment's Obstruction or Stagnation of those vital purple Springs, circulating through its various Stems and Branches, is sufficient to reduce it to its original Dust, and give it as Food to the vilest of Worms. Nay, so tender and delicate is this so much valued Carcase of mine, that a Flash of Lightning, a Puff of Wind, a Pat on the Head, a Bit of Meat, a Pin, or Fly in my Throat, a Surfeit, a drunken Bout, or any other trifling Thing does its Business, and perhaps in the very Moment in which I am * scheming or laying down a Plan

* “ Και διελογιζετο εν εαυτω, λεγων, τι ποιησω ;
 “ οτι ουκ εχω που συναξω τους καρπους μου. Και
 “ ειπε, τουτο ποιησω· καθελω μου τας αποδηκας,
 “ και μειζονας οικοδομησω· και συναξω εκει παντα
 “ τα γεννηματα μου, και τα αγαθα μου. Και ερω
 “ τη ψυχη μου, Ψυχη, εχεις πολλα αγαθα κειμενα
 “ εις ετη πολλα· αναπαυου, φαγε, πιε, ευφραινου.
 “ Ειπε δε αυτω ο Θεος, Αφρον, ταυτη τη νυκτι την
 “ ψυχην σε απαιτησιν απο σε· α δε ητοιμασας, τινι
 “ εσαι ;”

And

Plan of Life for many Years, and pleasing my deluded Fancy with the future Enjoyment of this great Place or Post, purchasing that fine House or Estate, or twenty other vain, but pleasant Things, which then represent themselves to my Senses, in most vivid and enchanting Colours.

“ I clasp’d the Phantoms and I found them Air.” Younge.

This Soul and Body are united, but the Manner of their Union is unknown. There seems to subsist a mutual, reciprocal Action between, and on each other; but how performed is

And he thought within himself, saying, What shall I do, because I have no Room where to bestow my Fruits? And he said, this will I do: I will pull down my Barns and build greater; and there will I bestow all my Fruits and my Goods. And I will say to my Soul, Soul, thou hast much Goods laid up for many Years; take thine Ease, eat, drink, and be merry. But God said to him, Thou Fool, this Night shall thy Soul be required of thee: Then whose shall those Things be which thou hast provided? Luke, cap. 12. v. 17, 18, 19, 20.

“ Yet Man, fool Man! here buries all his Thoughts
 “ Inters celestial Hopes without a Sigh.
 “ Pris’ner of Earth, and pent beneath the Moon
 “ Here pinions all his Wishes——” Younge.

“ How vain are the Designs of Man! unmindful of his transitory State, he lays
 “ Plans of permanent Felicity; he sees the Purpose of his Heart ready to prosper; the air-drawn Building rises; he watches it with a beating Heart; it touches the very Point at which he aimed, the very Summit of imagined Perfection; when an unforeseen Storm arises, and the smiling deceitful Structure of Hope is dashed in one Moment to the Ground.—Who shall ever dare to say, To-morrow I will be happy?—Why will Man lay Schemes of lasting Felicity?—In vain does the Pride of human Wisdom seek to explore the Councils of the Most High! Certain of the paternal Care of our Creator, our Part is Submission to his Will.”

History of Lady Julia Mandeville, Vol. II.

equally

equally abstruse. Thus compounded, I think “Ego cogito;” or am a cogitative Being “res cogitans” but whether my Body, independent of my Soul, is capable of being cogitative, or whether my Soul alone, or both conjunctly by a mutual Impulsion or Attraction, or by what other Power or Method I think or meditate, I cannot conceive; but that I do think, and have Ideas; and that those Ideas when produced are by my Memory retained, when gone, revived; and by it rendered capable of Communication is equally true.—

“Memory (says the great Mr. Lock †) in an intellectual Creature, is necessary in the next Degree to Perception: It is of so great Moment, that where it is wanting, all the rest of our Faculties are in a great Measure useless; and we, in our Thoughts, Reasonings, and Knowledge, could not proceed by, and present Objects, were it not for the Assistance of our Memories.” And the most eloquent of the Romans says, “*Memoria est firma animi rerum ac verborum ad inventionem perceptio.*”—That my Memory is the grand Instrument of Reception, Retention, and Instruction is self-evident from the following Reasons. Scil. I read, or hear of the learned Writings, noble, heroic, virtuous,

† To form a just Notion of the physical Origin of our Ideas, see Lock, Lib. II. Cap. 2 & 9.

or generous Actions of great, famous and eminent Men ; my Memory is forcibly impressed by the Precepts or Examples thereof, from which my Mind deduces Instruction, and becomes fired with an emulative Desire of Imitation ; and not only so, but they set to Work the Engines of my own Reflexion, from whose Motion some useful Hints or Ideas are often produced, which project to the Memory, and are there retained 'till forced out by a fresh Croud, communicated to my Friends, or reduced into Writing. I often perceive that my Memory is more susceptible of, and apt to retain the Words and Actions of wicked Men, than those of the virtuous ; which is a further Proof that we are, from our Natures prone to Levity and Vice ; and that the fashionable and impious Customs countenanced among us, operate on, and redouble the virulence and lascivious Tendency of our imperfect and depraved Constitutions.—When retired from the Noise and Nonsense of a vain and giddy World, I very frequently examine or interrogate myself in the following Manner, e. i. Why wert thou guilty of such or such a Crime ? And how camest thou to do so or so ? —My Resolution to speak and do well, insensibly left me ; Virtue and Reason either slept or withdrew from me ; and thus robbed of my faithful Guards, I fell into the Whirl-pool
of

of Vice at the very Moment I thought myself secure and clear of its dangerous and fatal Brink. Let this be a Warning to caution thee against venturing too often on the slippery Banks of Temptation; lest the River of Destruction, which runs below, overwhelm thee in its dreadful Waves.

He that would drowning shun, must Water fly ;
Our greatest Dangers, in our Folly lie.



C A P. III.

A short Survey of the Animal World. Man's Cruelty and ingrateful Murmurs considered.

AMONG the innumerable Multitude and inconceivable Variety of Beasts, Birds, Fishes, Reptiles and Insects which gambol on the Earth, flit in Air, and sport in the Deep, we find immense, inexpressible Matter of Wonder and Admiration. O Eternal God! infinite, supreme, most excellent! from whom the Efflux of all Nature rose, by what secret Springs, and unknown Ways are thy Creatures produced, perfected, connected or disjoined in, or from all social Joys!—Here I see Species of Brutes living like Man in

C 2

Union

Union and Harmony; like him associated and bound in Society by some hidden Chain, Law, or Instinct, and like him dwelling together for the mutual Comfort, Aid, and Assistance of each other. Other Species I see which silent dwell in Dens and Caves, even dreading the Appearance of their own Kind; who from their ravenous, fierce, and rapacious Natures, are Strangers to the Enjoyment of all social Sweets, preying on the unwary Wanderer, and on each other; or in their dreadful Cells, from the Light secluded, brood over their Seats of Death and Horror: Nor is the Sun a Spectator of their Ravages on the helpless and unguarded; but the gloomy, dismal Night alone is Witness of their bloody Cruelties. The hollow Rocks and dreary Woods echo the dying Groans and piercing Cries of Victims tore to glut their voracious Maws.—But lo!—behold yonder lowing Flocks and Herds regardless of all Danger, ranging the verdant Fields; they feed in Peace and Unity, and mutual sip the crystal Stream; now skip and gambol in Sol's milder Rays; or, over-warmed, they seek the cooling Bosom of the Flood, or sportive fly to the Covert of the sylvan Shade. They taste their Loves promiscuous as Nature hath prescribed; like Man they are organized, animated, and, by some secret Power, like him preserved in
Amity;

Amity; have imperfect † Ideas, but are Strangers to his Perturbations, corroding Cares, and restless Inquietudes. They constantly feed and clothe their cruel Lords; who, in Return, sport with their Sufferings; prolonging, in Death, their Woes and agonizing Pains, to please their inhuman Fancies, or increase the Flavour of the delicious Morsel. Tell me, thou vain, presumptuous Man (though by thy great Creator every Beast of the Field is given to thy Use) what Right thou hast to sport with their Miseries, or wantonly to inflict Cruelties on them merely for thy Diversion, or the Gratification of thy unrelenting Barbarity. They cannot complain, nor reach thy obdurate Heart with their piteous Wailings, or mournful Implorings for Mercy. With out-stretched Hands and weeping Eyes they cannot beseech or move thy Pity; yet they feel the Tortures by thee imposed on them, and their Groans and Wrongs are heard in Heaven, which will revenge them. “ We should find it very hard “ (says the ingenious Author of the Guardian) “ to vindicate the destroying any Thing that “ has Life, merely out of Wantonness; yet “ in this Principle our Children are bred up; “ and one of the first Pleasures we allow them “ is the License of inflicting Pain upon poor

† Brutes compare but imperfectly, compound little, and abstract not their Ideas. See Lock, Lib. II. Cap. xi. Sect. 5, 7, 10.

“ Animals; almost as soon as we are sensible
 “ what Life is ourselves, we make it our Sport
 “ to take it from other Creatures.” Cruel Pa-
 rents! this is too great a Truth to be denied;
 it is a just Reproach of your Inhumanity, which
 permits your Children to make Pastime of the
 Afflictions and Sufferings of Creatures possessing
 Sensations equally as intense as their own, and
 to whom Life is equally dear; being endued
 with † a Perception of Danger, a Sensibility
 of Pain and Pleasure, and an Instinct or Care
 of Self-preservation; and are regarded by and
 under the Providence of God, according to
 the Rank and Place they fill; and the Cruelties
 we wantonly exercise on them will be added,
 by that just God to the Number of our Crimes.
 “ To believe (says the celebrated Voltaire) that
 “ Beasts feel, and to make them suffer, appeared
 “ to him (Newton) a most horrid Contradiction;
 “ and his Morality in this Respect was con-
 “ formable to his Philosophy. It was even
 “ with Regret that he complied with the bar-
 “ barbarous Custom of feeding on the Blood
 “ and Flesh of Beings like ourselves, whom
 “ we daily caressed; and in his House he ne-
 “ ver allowed them to be put to a lingering
 “ or uncommon Death, to render their Flesh

† “ Principio generi animantium omni est à naturâ tributum, ut se, vitam,
 “ corpusque tueatur, declinetque ea, quæ, nocitura videantur, omniaque quæ-
 “ cunque ad vivendum sint necessaria acquirat & paret, &c.” Cic. de Offic.
 Lib. I.

“ more delicious.” O noble Compassion ! unparalleled Tendernefs ! every Way worthy of the great Profefſor, and of our Imitation, to reſtrain us from ſuch ſavage Barbarity. Tell me, O Man, if thy Almighty Lord, ſovereign of Heaven and Earth, ſhould thus inflict on thee the moſt excruciating Torments, and laugh at thy Calamities by making thee the Object of his Paſtime ; with what Equity couldſt thou arraign his Juſtice or Mercy ? With what Face look up to utter all thy Woes, thy ſad Complaints ? From thyſelf he might judge thee, and ſhut his Ears to all thy bitter Cries.—The Tyrant Man murmurs at, and complains of, the Exiſtence of the Lion, Tyger, Wolf, Rattle-ſnake, † Aſp, and other poiſonous Serpents ; Sharks, Alligators, Crocodiles, and other fierce, noiſome, and dreadful Beaſts and Reptiles of Prey ; insolently alledging that the Deity has declared that every Thing he has made is good ; but how can theſe be good, or of any Uſe ? They are pernicious, deadly, injurious to us and all that is good and comfortable. They fill our Souls with Fear, and make us miſerable ; therefore

† “ Colla Aſpidum intumeſcere nullo iſtus remedio, præterquàm ſi conſeſtim partes contactæ amputentur.” Plin. Nat. Hiſt. de Serpentibus.

The Aſpe is a ſmall Serpent like to a Land-Snake, but yet of a broader Back, and except in this differeth not much from the Snake, their Necks ſwell above Meaſure, and if they hurt in that Paſſion there can be no Remedy, &c.”

Conſult Topſel's Hiſt. of Serpents, p. 54.

the Deity is whimsical, cruel, unjust; he has made us innumerable Foes, and placed us here to be unhappy. Thus he goes on, never reflecting that these Creatures, which seem so formidable and dreadful to him, may be a useful and necessary Part of the general Plan and Concatenation of Things, and may severally be requisite therein; and that the Design of their Existence was, by the omniscient Lord of Nature, intended for some good and salutary End.—The celebrated Voltaire, in his Elements of Newton's Philosophy, after shewing how we, with Admiration, acknowledge the divine Artist, from the Relations between, Beauty and Consistency of the Springs and Organs of an Animal, by which he receives and sustains Life, thus concludes: “ Will you then
 “ change your Opinion, because Wolves eat
 “ Sheep, and Spiders catch Flies? Do not you,
 “ on the Contrary, perceive that these con-
 “ tinual Generations, ever devoured, and ever
 “ re-produced, are a Part of the Plan of the
 “ Universe? Wisdom and Power, you answer
 “ are perceivable in them, but Goodness is
 “ still wanting. How! you breed Creatures
 “ in a Menagery, and at a proper Time slay
 “ them; but must not be censured; while you
 “ accuse the Master of all Animals, of Cruelty,
 “ because he has made them to be eaten. In
 “ fine, if you can be happy to all Eternity,
 “ can

“ can any Pains or Afflictions in this fleeting Instant called Life, be worth mentioning? And if this Eternity be not your Portion, make yourself easy with this Life, which you so highly value.”—Besides, some of these horrid Creatures not only afford the choicest Ornaments to Man; but also produce the most efficacious, healing * Medicines, salubrious Oils, and Tinctures; and may, for aught he knows, contribute to his Safety by devouring or destroying those Things, which, though not so formidable in Appearance, might by different

* “ That Vipers have their great Uses in Physic, is manifest, from their bearing a great Share in some of our best Antidotes, such as Theriaca Andromachi, and others; also in the Cure of the Elephantiasis, and other like stubborn Maladies, for which I shall refer to the medical Writers. But there is so singular a Case in the curious Collection of Dr. Ol. Worm. related from Kircher that I shall entertain the Reader with it. Near the Village of Saffa about eight Miles from the City Bracciano in Italy says he “ *Specus ceu Caverna (Vulgo La Grotta del Serpi) duorum hominum capax, fistulosis quibusdam foraminibus in formam cribri perforata cernitur, ex quibus ingens quædam, principio veris, diversicolorum serpentum, nullâ tamen, ut dicitur, singulari veneni qualitate imbutorum progenies quotannis pullulare solet. In hac speluncâ Elephantiacos, Leprosos, Paralyticos, Arthriticos, Podagricos, &c. nudos exponere solent, qui mox halituum subterraneorum calore in sudorem resoluti, serpentum propullulantium, sudu linctuque ita omni vitioso virulentoque humore privare dicuntur, ut repetito hoc per aliquod tempus medicamento, tandem perfectæ sanitati restituantur.*” This Cave Kircher visited himself, found it warm, and every Way agreeable to the Description he had of it; he saw their Holes, heard a murmuring hissing Noise in them; but although he mist seeing the Serpents (it not being the Season of their creeping out) yet he saw great Numbers of their Exuvix, or Sloughs, and an Elm growing hard-by, laden with them. The Discovery of this Cave, was by the Cure of a Leper, going from Rome to some Baths near this Place; who losing his Way, and being benighted, happened upon this Cave; and finding it very warm, pulled off his Clothes, and being weary and sleepy, had the good Fortune not to feel the Serpents about him, till they had wrought his Cure.”—Dr. Mead thinks our Physicians deal too cautiously and sparingly, in prescribing only small Quantities of the Viper’s Flesh, &c. in the Elephantiasis, and stubborn Leprosies. But he recommends rather the Gelly or Broth of Vipers; or, as the ancient Manner was, to boil Vipers, and eat them like Fish; or at least to drink Wine in which they had been long infused.”

Derham’s Physico-Theol. L. IX. c. i. Note (i).

Ways

Ways affect his Life or disturb his Repose. Moreover, he ought to consider that it is Part of the general Plan or Law of Nature, that all animal Beings should continually prey on and destroy each other, and as perpetually and successively be re-produced ; otherwise the World could not subsist in its present State, if at all ; that what seems an Enemy and an unhappiness to him, may be friendly, useful, necessary, and contribute to the Felicity of the universal System of Nature, taken collectively : And that there is not a Creature living but what has an Enemy equally injurious, and which delights to destroy or feast on the Spoils of his Body : Instance, the * *Leontophonos* and Scorpion, which are destructive of that fierce, princely, and generous Beast, the Lion. The † *Ichneumon*, though small and insignificant in appearance, is the mortal Foe of that cruel amphibious Creature, the Crocodile ; nor does the Dolphin || bear him less Hate, or by less Subtilty seek his Ruin. Man, the proud Lord of the Earth, does not he delight in slaying those Creatures which yield him the greatest Pastime, or most delicious Food ? and why then should he be surprized at other Crea-

* See Topsell's Animals, and Pliny de *Leontoph.*

† See Topsell's Animals, p. 448. for the Size and Nature of the *Ichneumon*. See also Plin, Nat. Hist. Lib. 8. c. 25. de *Croc.*

|| " In ventre mollis est tenuisque cutis Crocodilo : ideo se, ut territi, mergunt Delphini, subeuntisque Alvum illa secunt spina." Plin. Nat. Hist. de *Croc.*

tures killing or devouring him to whom he may be equally sweet and pleasing? Why should he complain, who, with inhuman Pleasure, wades through Seas of Blood of his own Species, (to which the most cruel † Beasts are Strangers, and at which they would shudder with Horror!) whom he has wantonly hewn in Pieces to satiate his Avarice, Revenge, or cursed Ambition? Who equally confounds in one monstrous Slaughter the just and unjust, the innocent with the guilty, the vile with the virtuous, Parent and little Babe, Friend and Foe; all pouring forth their Souls in Streams of Gore, to glut his savage Inhumanity.—

—————“ Men only disagree
 “ Of Creatures——though under Hope
 “ Of heav’nly Grace: and God proclaiming Peace
 “ Yet live in Hatred, Enmity and Strife
 “ Among themselves, and levy cruel Wars
 “ Wasting the Earth, each other to destroy.” Milton.

But the supreme Being suffers it with seeming Impunity, and from his Justice their Reward will Spring.

The admirable Beauty, just Proportion,

† “ Denique cætera animantia in suo genere probe degunt: congregari videmus,
 “ & stare contra dissimilia: Leonum feritas inter se non dimicat: Serpantum
 “ morsus non petit Serpentes: ne maris quidem Belluæ ac pisces, nisi in diversa
 “ genera, sæviunt. At Herculæ homini plurima ex homine sunt mala.”

Plin. Nat. Hist. Proœm. Lib. 7.

Swiftness, and Docility of that necessary domestic Creature, the Horse *; the Generation, Age, Wisdom, and Sagacity of the † Elephant; the Make and Sustenance of the ‡ Chameleon; the astonishing Bulk of the Whale and other Inhabitants of the Deep; in short, the elegant, inimitable Colours, rich Odours, and Perfumes natural to some Animals; the Bulk, Strength, Sagacity, Fierceness, Rapidity, wonderful Forms and Constructions, Sustenance, Preservation, Industry, and Manner of Propagation of others, most conspicuously discover the Finger of God; the Wisdom and Power of

* See a beautiful and ingenious Survey of Quadrupeds, Insects, and Reptiles, in Derham's Physico-Theol. Lib. 6, 8, 9.

† “Maximum Elephas est, proximumque humanis sensibus; quippe Intellectus illis Sermonis patrii, & imperiorum obedientia, officiorumque, quæ didicere, memoria, amoris & gloriæ voluptas: imo vero (quæ etiam in homine rara) probitas, prudentia, æquitas: religio quoque fiderum, Solisque ac Lunæ, veneratio. Decem annis gestare in utero vulgus existimat: Aristoteles biennio nec amplius quam semel gignere, pluresve quam singulos: vivere ducennis & quosdam trecennis. Juventa eorum a sexagesimo incipit.”

Vide Plin. Nat. Hist. de Animal. Terrest. cap. 1. & 10. etiam cap. 2, 3, 4, 5, &c. See Topsell's Animals.

‡ “The Chameleon is a Creature about the Size of an ordinary Lizard; his Head unproportionably big; his Eyes great: he moveth his Head without the writhing of his Neck (which is inflexible) as a Hog doth; his Back crooked; his Skin spotted with little Tumours, less eminent near the Belly; his Tail slender, and long; on each Foot he hath five Fingers; three on the Outside, and two on the Inside; his Tongue of a marvellous Length, in Respect of his Body, and hollow at the End, which he will launch out to prey upon Flies. Of Colour green and of a dusky yellow, brighter and whiter towards the Belly; yet spotted with Blue, White, and Red. If he be laid upon Green, the Green predominateth; if upon Yellow, the Yellow; not so if he be laid upon Blue, or Red, or White; only the green Spots receive a more orient Lustre; laid upon Black, he looketh all Black, though not without a Mixture of Green. He feedeth not only upon Air (though that be his principal Sustenance) for sometimes he taketh Flies, as we said; yet some that have kept Chameleons a whole Year together, could never perceive that they fed upon any Thing else but Air; and might observe their Bellies swell after they had exhausted the Air, and closed their Jaws; which they commonly open against the Rays of the Sun.”

See the noble Lord Verulam's Nat. Hist. Cent. 4. Exp. 360.

an infinite, almighty Creator and Ruler thereof.—When we behold the costly Labour and Product of that precious Insect the Silk-Worm, (which has often bedecked the proudest Fair on Earth, and added to the Charms of the most lovely) or view the industrious Bees distilling the nectareal Sweets of the fragrant Roses*, and collecting the delicious Dews from the wanton Lap of Flora; their emblematical Form of Government; their Architecture, mechanic Labours, Inventions, Prescience of and Providence for Futurity; † their Chastity, their Manner of Propagation; the Expulsion of their Young; their Actions, Pleasures, and whole Method of Management and Subsistence; can we, without a Blush, a Glow of Shame, which must give our Hearts the Lie, deny the Existence, Omnipotence, Glory, and Wisdom of God?

The wonderful Manner by which the oviparous and viviparous Creatures propagate

- * “ —Pascuntur & arbuta passim
 “ Et glaucas salices casiamque, crocumque rubentem
 “ Et pinguem tilliam & ferrugineos hyacinthos.”

Virg. Georg.

- † “ —Nec concubitu indulgent, nec corpora segnes
 “ In venerem solvunt, aut foetus nixibus edunt:
 “ Verum ipsæ foliis natos & suavis herbis
 “ Ore legunt.”

Virg. Georg.

- ‡ “ In Spring-time when the Sun with Taurus rides,
 “ Pour forth their populous Youth about their Hive
 “ In Clusters; they among fresh Dews and Flowers
 “ Fly to and fro, or on the smoothed Plank,
 “ The Suburb of their Straw-built Citadel,
 “ New rubb'd with Balm, expatiate and confer
 “ Their State Affairs”

Milton.
 their

their Species, is no less surprizing, and is one of those hidden Springs by which the Deity acts on his Works, imperceptibly and incomprehensibly to Man, whose Presumption would lead him to scrutinize and examine all the Attributes of that Eternal God, whose Ways are unfearchable, and whose Secrets are as impenetrable as the Place of his Abode, Manner of Existence, Fore-knowledge and Action ; being known only to himself, or to the glorious Beings which surround him.—“ The Female of Fishes (says Voltaire) is prolific without the Approaches of the Male, who only passes over the Eggs * that have been deposited to hatch them. Vinefretters, Oysters, &c. propagate their Species without the Mixture of the two Sexes. † Polypusses “ have

* See Plin. Nat. Hist. de Gen. Piscium. See, also, Bacon's Nat. Hist. Cent. Exp. 875. touching Oysters, &c.

† “ We find (says the curious, candid, and ingenious Mr. Lovatt of Worcester) in that Prodigy of Nature, that aquatic-vegetative Animal called a Polype ; of which we are credibly informed, that if the tail-end of the Body be cut off, the rest of that surprizing Creature will, almost immediately after, pursue its Prey with Vigour ; and not only so, but another Tail-end of the same Kind will vegetate to supply the Place of the first, and that the same Vegetation will follow, even though the Head were cut off ; and what is still more wonderful, if it be divided in the midst, it will not, even then, be destroyed, but so far from it, that it will by that Means be multiplied into two of the same Kind, each of them perfect ; for not only out of the foremost Half a Tail-end will germinate, but out of the hinder Part sprouts a Head also——That such a Species of Creatures exist is certain ; I having formerly seen several of them which were kept in a Glass Jarr of Water, till a severe Winter killed them.

See his Philosophical Essays, Sect. 269. and Note (*)

It is Matter of no less Wonder, how some Fishes, Birds, Reptiles, and Insects, will move and how long they will survive after their Heads are off, Heart and Entrails out, and Bodies cut in several Pieces. I myself have seen Tench (of my own taking) which have been scaled, opened, and whose Guts, Bladders, and Hearts have been taken out, jump and leap about the Pan wherein they have been

“ have the Power of replacing their Heads,
 “ when cut off. The Claws of Lobsters are
 “ known to be re-produced.” There are se-
 veral

been put for cooking. I once saw my Father, in a Ditch by our Orchard, cut a large Viper into two or three Pieces with a Spade; whereupon the Head-part, hissing vehemently, flew at, and bit the Spade several Times, with all the Symptoms of the most violent Rage. I frequently (when gathering Worms over-night, wherewith to fish) have cut some of them in two, and the next Morning (attending my Sport) have found the Parts alive; and which have, on my offering to put them on the Hook, attempted to spring from it with little less Vigour than a whole Worm, and with an Effort that hath surprized me. I have also observed the Bodies of Flies, whose Heads I have cut off, run, tumble, &c. The Cause of these strange Phænomena I presume to be a more regular, universal Diffusion of the animal Spirits or Principles of Life in these Creatures than in others. But let us see what that noble and ingenious Experimentalist, Lord Verulam, says on these Naturæ Mirabilia. “ Some Creatures (says his Lordship) do move a good While after the Head is off; as Birds, some a very little Time; as Men and all Beasts. Some move, though cut in several Pieces, as Snakes, Eels, Worms, Flies, &c. First, therefore, it is certain, that the immediate Cause of Death, is the Resolution or Extinguishment of the Spirits; and that the Destruction or Corruption of the Organs, is but the mediate Cause. But some Organs are so peremptorily necessary, that the Extinguishment of the Spirits doth speedily follow; but so as there is an interim of a small Time. It is reported by one of the Ancients of Credit, that a sacrificed Beast hath lived after the Heart hath been severed; and it is a Report also of Credit, that the Head of a Pig hath been opened, and the Brain put into the Palm of a Man’s Hand, trembling, without breaking any Part of it, or severing it from the Marrow of the Back-bone; during which Time the Pig hath been, in all Appearance, stark dead, and without Motion; and after a small Time, the Brain hath been replaced, and the Skull of the Pig closed, and the Pig hath a little after gone about. And certain it is, that an Eye upon Revenge hath been thrust forth, so as it hanged a pretty Distance by the visual Nerve; and during that Time, the Eye hath been without any Power of Sight; and yet after (being replaced) recovered Sight. Now the Spirits are chiefly in the Head and Cells of the Brain, which in Men and Beasts are large; and therefore, when the Head is off, they move little or nothing. But Birds have small Heads, and therefore the Spirits are a little more dispersed in the Sinews; whereby Motion remaineth in them a little longer; insomuch that it is extant in Story, that an Emperor of Rome, to shew the certainty of his Hand, did shoot a great forked Arrow at an Estrich, as she ran swiftly upon the Stage, and struck off her Head, and yet she continued the Race a little Way with the Head off. As for Worms, and Flies, and Eels, the Spirits are diffused almost all over; and therefore they move in their several Pieces.”

See his Lordship’s Nat. Hist. Cent. 4. Exp. 400.

The learned Dr. Adams, in his Defence of Miracles, alludes, no Doubt, to the Polypus, when he says, “ It would have been thought highly incredible a few Years ago, that an Animal might be propagated by cutting it in Pieces—that you might, by dividing one living Creature, give Life to an hundred of
 “ the

veral Species of Birds, Reptiles and Insects, whose Eggs are hid and hatched in the Bosom of the Earth ; the Young of which, at their appointed Time, and by Dint of natural Instinct, make their Ways to the Realms of Day ; joyfully leaping from their Cells and Prisons of Darknefs.—Hark ! the warbling Songsters of the Wood, distend their little Throats, and with Harmony divine invite my Steps. “ The Valleys ring with rural Music ; the Hills echo back the artless Strains.” Behold the Face of sweetest Innocence ! From Bough to Bough, from Spray to Spray they hop ; in Chorus sing, regardless of all Fear.

The early Lark, the Linnet and the Thrush ; the wakeful Black-bird, when buxom Spring

“ the same Species : Yet this Sort of Hydra has been discovered ; and the Fact, though contrary to the whole Analogy of Nature, was readily believed, when it had been experienced and testified by very few.” To this Miracle of the Polypus we may add that of the Snail, which, when its Head is severed, is capable (if not of producing a new Head) of sustaining and enjoying Life without one ; as will appear from the following Observations, which I offer only by Way of Hint, to excite those who have greater Leisure and Qualifications to the improving and perfecting the Enquiry. In August, 1768, I cut off the Heads of some Snails, and kept them afterwards in my back Yard for two or three Months ; during which Time they appeared as vigorous as though nothing had happened to them. At the Approach of Night, or on the falling of a Shower of Rain, they would, with their Shells or Houses on their Backs, ascend Walls, Weeds, or any Thing next them, as in Search of Food ; and I suspected their receiving Nourishment by Means of the broad Skins, or glutinous folding Valves on their Bellies ; which (may be) not only serve these wonderful Creatures for Feet, but as Suckers, by which they drink or lick up the Dew or Moisture that in Part sustains them. Having broken off the fore-part or Mouth of the Shell of one of these headless Animals, I found, in a Fortnight, that it had, Mason-like, repaired the Breach with a tenacious Slime or Matter, which adhered to, and soon became of the Colour and Consistency of the rest of the Shell ; so that the little Cottager had again a complete Habitation, without an Head to lodge therein. I am apt to believe that had I gathered and beheaded them early in the Spring, new Heads would have vegetated before the End of Summer.

puts on her vernal Pride; the tuneful Throftle, the White-Throat, and the warbling Robin-Red-Breast, to me a thousand Transports bring, expand my Heart, alternate charm my ravished Ear, and with celestial Melody, attune my Soul, and waft it to the Clouds. Lo! where the harmless Dove, in close Conjunction with his yielding Mate, from Nature's Gifts exhales the Sweets of Love! Sweet Philomel in plaintive Sounds my list'ning Soul inspires with Contemplation's Lore; allures me to the Seats of Solitude, and fills me, O God! with Admiration of all thy glorious Works. Can we look upon the lily-coloured Swan, sailing in majestic Stateliness on the limpid Wave; view the Pelican drinking its own Blood, or the Bird of Paradise brooding in the Air, and deny the invifible, almighty Hand that formed and fufains them?—Here are Colours divine! Plumes which the greateft Princeffes are proud to wear; Dyes whose Beauties no Paint or Art could ever equal!—O thou Eternal Being, who walkeft on the Wings of the Wind, and guideft the Planets in their rapid Courses; “ Who madeft Heaven and Earth, the Sea, and “ all that therein is;” Thou omnipotent, infinite, tremendous Lord God!

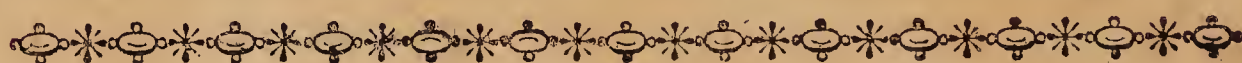
“ Parent of Light! whose penetrating Eye

“ Through darkeft Mifts of Man's projected Schemes

“ Intense pervades : whose Heart omniscient

“ Scans each secret Movement of this tender Frame.”

Teach me to meditate on thy Works with Humility and Innocence ; never to arrogate that Knowledge and Power to myself which I have not, and which belong only to thee ; but cheerfully to confess my own Inability, Ignorance, and constant Dependence on thee ; who art the Supporter and Preserver of my Life, the Giver of my Knowledge ; my God, my Father, and my Friend ; to whom be all Glory, Might, Power, Majesty and Dominion, for ever and ever. Amen.



C A P. IV.

Of the vegetable World, or God's Glory displayed in a short Description thereof.

THE teeming Earth is covered o'er with Corn!——*

“ Here Ceres Gifts, in waving Prospect stand,

“ And nodding tempt the joyful Reaper's Hand.” Pope.

* ————“ Over all her Horn

“ Fair Plenty pours, and Cultivation spreads

“ Her height'ning Lustre. See, beneath her Touch

“ The smiling Harvest rise, with bending Line

“ And wavy Ridge ; along the dappled Glebe

“ Stretching their lengthen'd Beds——”

Jago's Edge-Hill, Lib. II.

Tide

These precious Bounties of Nature, yield a Tide of Joy to the Peasant's Heart, and tho' he cannot conceive the Manner how his favourite Soil impregnates, produces and perfects this his Harvest; yet he reaps, with Thanks of Gratitude to his Almighty Lord, and gets in the Blessings of his fruitful Field with Festivity and Joy. This Harvest, this precious Offspring of the Ground, feeds, preserves, and kindly enriches the human Race; and yet it is denied to Man to know how one single Ear or Grain is conceived, nourished, or matured in the genial Womb of his common Parent, Earth. It is not for him to know, it lies beyond the extremest Reach of his Penetration; the mere Idea will never present itself to, or enter the Pale of his Conception. See the fair face of Nature smile, deck'd in the Charms of Sportive Youth; start forth the verdant Carpet of the Field: The Woods put on their green Array, and wanton kiss the gentle Zephyrs!

"All Nature laughs, the Groves are fresh and fair,

"The Sun's mild Lustre warms the vital Air†." Pope.

Millions of Flowers dipped in the golden

† "Et nunc omnis ager, nunc parturit arbos

"Nunc frondent Sylvæ, nunc formosissimus arnus.

Virgil.

"Nunc decet aut viridi nitidum caput impedire myrto,

"Aut flore, terræ quem ferunt solutæ."

Horace.

Fountain of the Sun adorn the Earth, breaking forth from her warm Bosom to charm the Eye, and fill the Air with their Fragrancy

“ —————And, to the Heart inspire

“ Vernal Delight and Joy, able to drive

“ All Sadness but Despair: Now gentle Gales

“ Fanning their odoriferous Wings, dispense

“ Native Perfumes, and whisper whence they stole

“ Those balmy Spoils” —————

Milton.

Behold the blushing Rose rise from her folding Bed, and with ambrosial Odours greet the Morn; disclosing to Sol's gentle Rays her hidden Glories; celestial Dyes the Artist's Pencil ne'er can equal! ——— The fragrant Violet in humble State breaths forth her grateful Sweets, vying with the Heavens in the matchless Tincture of her Azure. Here is the Field, the Paradise, the chequered Eden, which makes the ravished Soul become a God, and wish to reach no more his native Skies! Here view, here fate thy Eyes with the spontaneous Glories of indulgent Nature!

“ Where opening Roses breathing Sweets profuse,

“ And soft Carnations show'r their balmy Dews;

“ Where Lilies smile in virgin Robes of white,

“ The thin Undress of superficial Light;

“ And varied Tulips, shew so dazzling gay,

“ Blushing in bright Diversities of Day;

“ Each

“ Each painted Floret in the Lake below
 “ Surveys its Beauties, whence its Beauties grow ;
 “ And pale Narcissus on the Bank, in vain,
 “ Transformed gazes on himself again.” Pope.

The flowery Lawns, verdant Plains, enchant-
 ing Gardens, wanton Groves, rural Vales,
 purling Streams, bubbling Fountains, and
 Scenes of Love and Innocence diffused over
 fair Europia's peaceful Bosom, Americ's savage
 Face, Asia's fertile Elysium, and the Wilds of
 torrid Afric, exhibit

“ ————A Theatre immense ! enrich'd
 “ With Ornaments of sweet Variety
 “ By Nature's Pencil drawn” ————

And display such an Infinitude of natural
 Beauties, variegated with such a vast Immen-
 sity of Colours, Stains and Embroideries, emitting
 eternal Sweets in such unbounded Profusion,
 that the Imagination startles at the very Idea
 of a perfect Description, as being utterly im-
 possible.

The infinite Variety of Plants ; * their Na-
 tures and Figures ; their medicinal, healing,
 lethargic,

† “ Quo quisque magis erga opificem qui singulari quadam ratione in
 usum atque utilitatem hominum omnia produxit, afficiatur, naturæque
 solertiam quam ab illo consequuta est, admiretur ac suspiciat, com-
 monstrandum duxi, quam commode & appositæ quamque salutari
 D 3. “ effectu

lethargic, entrancing, poisonous, destructive
Virtues, the thorough Knowledge of which is
annexed only to him who formed and gave
them

“ effectū herbæ, quarum aliæ medicamenti, aliæ alimenti, quædam utri-
“ usque usum obtinent, singulis membris ascriptæ sint & assignatæ, ita
“ ut illarum vires, ad eas corporis partes deferantur, quibus natura sunt
“ accommodatæ. Itaque stirpes hoc insitum habent, eaque vi sunt im-
“ butæ, ut nativa facultate nonnullis membris subveniant, atque admini-
“ culentur, sic ut præteritis aliis, ad illa se conferant, quibus sunt desti-
“ nata, ipsaque membra avide non solum nutrimentum, sed medicamen-
“ tum etiam sibi salutare & proprium alliciant eoque fruuntur. Sic aliæ,
“ lateri, septo, transverso pectori, vocali arteriæ, siquando aliquo illa
“ effectū oppressa sint, adhibentur: Aliæ spleni, jecori, renibus, intesti-
“ nis, utero, visicæ, capiti, cerebro, oculis, naribus, auribus applicantur,
“ ac medelam conferunt. Nonnullarum herbarum effectus ac vires in
“ nervos, ossa, medullas, musculos, lacertos, chordas, membranas pe-
“ netrant ac deferuntur, eximia quadam vi, eaque cuique membro pe-
“ culiari ac propria, qua juvandis firmandisque aut expurgandis ab ex-
“ cremento iis partibus sunt imbutæ, ita nonnullæ herbæ certæ membra
“ respectant, illisque sublevandis dedicatæ sunt attributæ,” &c. See Dr.
Lemnius, de Occult. Nat. Mirac. Lib. IV. Cap. p. 326. Consult also
the learned and ingenious Dr. Derham's Phisico-Theol. L. X. and the
Authors there referred to, Likewise, Bacon's Nat. Hist. Cent. VI. and
his Hist. of Life and Death.

“ There is a Root (says the last noble Author referred to) much re-
“ mowned in all the Eastern Parts, which they call Betel, which the In-
“ dians and others use to carry in their Mouths, and to champ it, and
“ and by that champing they are wonderfully enabled to endure Labours,
“ and to overcome Sickneses, and to the Act of carnal Copulation: It
“ seems to be a Kind of Stupefactive, because it exceedingly blacks the
“ Teeth.----Tobacco in our Age is immoderately grown into Use; and
“ it affects Men with a secret Kind of Delight; insomuch that they who
“ have once enured themselves unto it, can hardly afterwards leave it
“ off: And no Doubt it hath Power to lighten the Body, and to shake
“ off Weariness. Now the Virtue of it is commonly thought to be, be-
“ cause it opens the Passages, and voids the Humours: But it may more
“ rightly be referr'd to the Condensation of the Spirits; for it is a Kind
“ of Henbane, and manifestly troubles the Head as opiates do.”

See his Hist. of Life and Death, p. 29.

The same noble Author says, “ The Death that is most without Pain
“ hath been noted to be upon taking the Potion of Hemlock; which in
“ Humanity was the Form of Execution of capital Offenders in Athens.
“ The Poison of the Asp, which Cleopatra used, hath some Affinity
“ with

them Being ; and is a Labyrinth too intricate for the Tread of mortal Man : For, though by Dint of incessant Study and Experiment he may discover the natural Perfections of some, and the precious or pernicious Qualities of others ; yet he cannot, at the end of an Age, find out the Nature of one single Plant, as to Production and Growth ; never be able to conceive, much less demonstrate, how its Seed, is by the Earth, formed into a Fœtus ; or how it acquires Strength and is assisted and nourished in its several Gradations to Maturity : Where then, thou vaineſt of all Beings, is thy Profundity of Knowledge ? What is all thy Boasting ? What does all thy treasured Wisdom avail thee ? Nothing more than to shew thee that thou art a Puff, a Breath of Air : insignificant, empty, and of no Duration ; that thy Perception and Penetration are as limited as thy external Sight and Number of Days ; that what thou enjoyest, superior to Brutes is the free Gift of God ; on whom thou art dependant, and to

“ with it: The Cause is, for that the Torments of Death are chiefly
 “ raised by the Strife of the Spirits ; and these Vapours quench the
 “ Spirits by Degrees, like to the Death of an extreme old Man. I con-
 “ ceive it is less painful than Opium ; because Opium hath Parts of
 “ Heat mixed.”

See his Nat. Hist. p. 132. Exp. 643.

Were I obliged to chuse my Death, it should be a Shot through my Head ; because the Spirits (of which the Brain is the principal Seat) either immediately evaporate at the Wound, or are so separated and dispersed by the Violence of the Concussion, that they are rendered unable to make one Struggle or Effort for the Retention of Life, which can give the least Degree of Pain.

whom thou art accountable for the Use or Neglect of those Talents by him committed to thy Care and Management.

If the greatest Philosopher on Earth, will, or is able to stand forth, analyze, and inform me how, and by what concealed Power or Instinct, a vegetable * can feel, be sensible of, and retire from, the Human Touch, fainty and terrified : and then (the Touch withdrawn) instantaneously revive, and assume its native Strength and verdant Beauty ; with the natural Cause of its Sensibility and Motion ; how communicated and dissolved ; then will I confess he is indeed a Prodigy of human Comprehension.

O all-bounteous Heaven ! What is Man's Merit that thou continually loadest him with the choicest of thy Gifts ? “ Thou caulest the
 “ Grass to grow for the Cattle, and Herb for
 “ the Service of Man ; that he may bring
 “ forth food out of the Earth. Thou crownest
 “ the Year with thy Goodness ; and thy Clouds
 “ drop Fatness ; they drop upon the Pastures of
 “ the Wilderness ; and the little Hills rejoice
 “ on every Side ; the Pastures are clothed with
 “ Flocks, the Valleys also are covered o'er

* Locke supposes this Motion in the Plant, to be rather the Effect of bare Mechanism than of Sensation. See his Proof in Lib. II. Cap. 9. Sect. 11.

“ with Corn ; they shout for Joy ! they sing ! ”
 (Psalm civ. V. 14. and Pf. lxxv. V. 11, 12, 13.)

“ See Pan with Flocks, with Fruits Pomona crowned ;
 “ Here blushing Flora paints th’ enamell’d Ground.” Pope.

Whatever can attract or please the Eye, glad and elate the Heart, charm the Ear, immerse the Soul in Ecstasy, gratify, delight, regale and sate the Taste thou hast abundantly bestowed on him ; nor is there a Thing in Nature pernicious or hurtful ’till made so by the Vanity, Excess, or Temerity of Man.

The choicest † Fruits now wanton in my Eye, arrayed in all the Pride of sportive Nature ; enamelled and tinged with burnished Gold, vermillioned over with maiden Blushes, wooing me to pull and taste their enchanting Sweets. Who can view, who can taste them and say, there is no God ?—The downy Peach courts me to the Enjoyment of her soft Embrace ; the blushing Apricote, envious and jealous of the Peach’s Power, smiling calls me to crop her virgin Charms, and sip the Fragrance of her distilling Dews : Nor does the blooming Nectarin less entice me, each vying which shall win my Fancy most, and sate me

† “ Now golden Fruits on loaded Branches shine,

“ And grateful Clusters swell with Floods of Wine.”

Pope.

with Fruition. ‡ The Pine-Apple now unfolds the Fountains of her Magic, and by bewitching Power allures me to taste and become immortal ; who can eat the Food she yields, and not imagine he is seated at the Banquets of the Gods, and jointly shares of their Divinity ; The Ate and Lechia declare their Excellence, as being the beloved Favourites of mighty Jove, nor fit for mortal Man to touch. The golden Orange wantons in my Eye, and cheers me with the Hope of promised Spoils. Who can anatomize an Orange, drink of its nectareal Springs, and dare to affirm there is no God ? —O God ! Almighty Lord of Nature ! Most beneficent Philanthropist ! Supreme Creator, Governor and Father of the World ! All flow spontaneous from thee, as Trumpeters of thy Wisdom and Omnipotence. “ Jovis omnia plena ! ” —Thou art Nature’s † self, in whom

‡ “ In eadem quoque insula (Peru) fructus est omnium qui edi possunt præstantissimus : Pineam Hispani, a formæ similitudine : Indi, boniamā, seu hyayama vocant : e cujus genere est, quæ vocatur hyayagua. Est enim forma pulcherrimus, gustu jucundissimus, odore suavissimus, ut ex quinque sensibus tres in eo maxime delectentur. Oritur ex planta spinosa, refertque pineam figura, sed in summo vertice germen asperum, lilii caudicis quasi instar prominet, &c.---Non servatur ultra quindecim dies, & dum editur, pyri muscati speciem refert : suscitatur appetentiam extinctam : idem tamen saporem vini ingratum reddit, & bilem gignere creditur : adeo nihil in humanis absolutum est, &c.”

Cardanus, Lib. VI. p. 190. which consult.

† “ Natura in qua elucet, atque expresse se proferunt Divinitatis vestigia cujusque rei principium est, quo consistunt omnia. Natura est Mens, λογος seu ratio divina, operum naturalium effectrix, rerumque existentium conservatrix.” Lemnius de occult. Nat. Mirac. Cap. 1.

is infinite Power and Fecundity ; from thy Word alone, all Things sprung joyous, * and Nothing with thee can claim a Co-eternity. “ The Heavens are thine ; the Earth also is “ thine : As for the World, and the Fullness “ thereof, thou hast founded them. The “ North and South thou hast created them.” (Psal. lxxxix. v. 11, 12.—Fair, lovely, and most amiable Europia,

—————“ More lovely far

“ Than Wood-Nymph, or the fairest Goddess feign’d

“ Of three, that in Mount Ida, naked strove ; Milton,

Whose swelling Bosom is my fond Delight ; how sweetly, and with what a Grace enchanting, dost thou hold forth and press into my Cup, the rich Juice of the clustering Grape,

* “ ---The dread Sire on Emanation bent,
“ And big with Nature, rising in his Might,
“ Call’d forth Creation---”

“ Γενοίτο μὲν τ’ ἀντὶν, δεῦρ τεχνώμεν.”

Sophoc. Ajax.

“ Tum freta diffudit, rapidisque tumescere ventis
“ Jussit, & ambitæ circundare littora terræ.
“ Addidit, & fontes, & stagna immensa, lacusque,
“ Fluminaque obliquis cinxit declivia ripis :
“ Quæ diversa locis, partim sorbentur ab ipsa ;
“ In mare perveniunt partim, campoque recepta
“ Liberioris aquæ, pro ripis littora pulsan.
“ Jussit & extendi campos, subsidere valles,
“ Fronde tegi sylvas, lapidosos surgere montes.”

Ovid’s Metamorph. Fab. II.

the

the Produce of thy maternal Care ; the intrinsic Virtue of which has such an hidden mysterious Power, [as to immortalize each Man that drinks thereof, and to make him contemn the greatest Diadem on Earth.

The all-wise, all-penetrative, and infallible Creature, Man, with his sufficient Reasons, his Atoms, his Causes and Effects ; who at his Pleasure can make Worlds, and take them to Pieces again ; form Plenums, and subvert them with Vacuums ; who measures the Courses of the Planets, points out the Emanation and Rapidity of Light, and weighs the Air in a Balance ; cannot tell me, O beauteous Europa ! how thou dost impregnate and nourish in thy fertile Womb, the Seed of one single Vine, assist its growth, and ripen it to Maturity. Neither with his unerring Eye, can he perceive it grow, nor discern the rising Motion of the liquid Nutriment which ascends through all its Veins and Fibres, throws out a pleasant Verdure, and arrays its spreading Branches in vernal Pride and Beauty. Can he, with his boasted microscopic Eye, see Nature's wondrous Fingers fashioning the Leaf, gay Flora paint the Blossom, or Pomona casting in her Mould the precious Grape ! Vain Thought ! He may as well assert he views the smallest Atoms of created Matter, or the strange Spirit that gives Cohesion to them.

O thou

O thou most excellent, powerful, infinite,
eternal Being !

—————“ Great Arbiter of Life and Death
“ Natures immortal, immaterial Sun !
“ Whose all prolific Beam late call'd me forth
“ From Darknefs, teeming Darknefs where I lay
“ The Worm's Inferior, and in Rank beneath
“ The Dust I tread on, high to bear my Brow,
“ To drink the Spirit of the golden Day,
“ And triumph in Existence————” Youngē.

Every Plant, Flower, Fruit, and Glory of Na-
ture's Kingdom is thine ; by thee begun, and
in Succession bloom obedient to thy Will and
great Command. Nor is the most minute and
trifling of all-created Beings * incurious, nor
exempt from thy Care and Notice, † and all
are subject to thy dread Correction. “ Sic
“ Deum (says Lemnius) mentemque illam æter-
“ nam ex operibus ejus dilucide perspicimus,
“ ejusque vim atque afflatum efficaciter percipi-
“ mus. Illius enim virtus per omnia diffusa,

* “ Nihil in natura rerum tam minutum, tamque vile aut abjectum,
“ quod non aliquid admirationis hominibus adferat.”

Lemnius de Ocult. Nat. Mirac. Lib. I. p. 3.

† “ Εἰς μέγας ἐν ὁρατῷ

“ Ζεὺς ὃς ἐφορᾷ πάντα, καὶ κρατύνει.”

Sophoc. Electa, Carm. 175.

“ singulis

“ singulis calorem, spiritum, vitamque largitur. To that God be all Praise, Power, Glory, Majesty and Dominion, for ever and ever.



C A P. V.

The Wonders of the mineral World explored; God's Glory manifest therein. Transmutation false and impossible.

NOW let us penetrate into the Earth's Bowels, and there inspect and admire the infinite Wisdom of God apparent in the Magnificence, Lustre, and immense Variety of her Gems, Metals, and other wonderful Minerals and Fossils. Gold, the most ponderous, ductile, and precious of Metals, is engendered and cherished in the 'warm Matrix of the Earth; and happy for Man had it been there eternally concealed, and buried from his Sight; for no Pestilence, Plague, or contagious Distemper, hath ever so ravaged and depopulated the World, and made such Havock of the human Species as Gold. It has deluged the Face of the whole Globe with human Gore: shut every Heart to Mercy, and broke through every

every

every tender, natural Tie. *It has taught the Son to pierce the Heart of his aged, indulgent Father, and dye his Hands in that parental Blood which gave him Life ; to rip up the Womb wherein he was conceived, and to stab the Breast that nourished him : In a Fit of golden Madness, a Parent hath tore out the Heart of his Child ; a Child brought his Parent to an ignominious Death : the Husband butchered his Wife ; and the Wife her Husband.

For thee, O Gold, have Kingdoms been wasted by Fire and Sword, and mighty Nations swam in Blood.

The Miser's Thirst of Gold is never quenched ; his Throat is the Mouth of Hell, which is never satisfied, till Death shuts up the damned Gulph ! — Infatiable †Avarice ! Cursed Thirst of Gold ! What Hazards will not Men run, what Crimes will they not commit for Gold ? And when once Avarice takes the Field, Honesty, Humanity, Charity, and every other

* -----“ Quid non mortalia pectora cogis

“ Auri sacra fames ?”-----

Virg. Æn. Lib. III.

“ Gold begets in Brethren Hate ;

“ Gold in Families Debate ;

“ Gold does Friendship separate” ;

“ Gold does Civil War beget.”

Cowley.

† -----“ by him first

“ Men also, and by his Suggestion taught

“ Ranack'd the Center, and with impious Hands

“ Rifled the Bowels of their Mother Earth

“ For Treasures better hid”-----

Milton

Virtue

Virtue, are totally put to the Rout. The Covetous are deaf to the Voice of Conscience, and the Dictates of natural Reason: they are blind to every Thing except their own selfish Ends; no Misery, no agonizing Woe, no Object of Distress can move them; no piteous Cries can pierce their Adder's-Ears; no Lamentations their adamantine Hearts; nothing but Gold, curst Gold, can reach the damned Avenues. O God, how are thy noblest Creatures perverted! and turned to the most vile of Purposes by impious Man; whose boundless Tyranny, Pride, and Ambition dare to accuse the Justice of Heaven, and tax thee as the Cause of all his Misfortunes, of which he himself is the Author! Can Gold in itself be pernicious or injurious? Certainly not. It may be highly useful to Man, but can be no Ways hurtful, but by his own Mis-use or Application thereof. Nay, so far from being hurtful, that it may be rendered the greatest sublunary Blessing; the Fountain and Source of all our present, and the sure Foundation of all our future Happiness. He who possesses a Treasure of this precious, pernicious Metal, may, at will, become an horrid Monster, or a bountiful, benign God; a Marcus Aurelius, or a Nero or Caligula. He may voluntarily curse Mankind, or shed the choicest Blessings on them; and like Hyperion springing from the East, decked in the Dress of Heaven, revive, enrich,

enrich and cheer a drooping World, while it gratefully reflects his radiant Gifts back on himself; whence he receives new Lustre, and brighter shines in mutual Gladness. † For Gold,

————“ When to virtuous Hands ’tis given,

“ It blesses like the Dew of Heaven;

“ Like Heaven it hears the Orphan’s Cries,

“ And wipes the Tears from Widow’s Eyes.”

If thou O Lord shouldst bless me with Riches give me therewith the Eye of Pity, the Ear of Mercy, the Soul of Charity, and the prudent

† Reflecting on the general Want of Compassion and Charity in the Rich, I was drawn into a Chain of Thinking, which represented to me how apt those are, who feed at a luxurious Table, quaff the smiling Glass, and indulge their full Bellies in an easy Chair, to forget the Necessities of the Wretched, who starve with Hunger and Nakedness, and whose miserable Limbs are stretched on a hard Plank or the damp Earth. Inhuman Thoughtlessness! Barbarian Cruelty! ---- “I have been told (says an excellent Swedish Writer) of a certain Frenchman, who paid five hundred Livres for a Dish of green Pease, and shut himself up in his Chamber to eat them; at the same Time, that perhaps, five hundred poor People were starving in the Streets.” Alas! we have too many such Apicius’s, such unpitying Darteneuff’s in England; who to themselves are most profuse and indulgent, but relative to the Indigent avaricious, unfeeling, inhuman, and unjust! ----- Must not these iron-hearted gluttonous Monsters expect, when they leave this World, (their only Heaven) the Fate of the rich Man in the Scripture, who refused to the poor begging Lazarus the Crumbs which fell from his Table? -- -----

“ Εγενετο δε αποθανειν τον πτωχον, και απενεχθηναι
 “ αυτον υπο των αγγελων εις τον κολπον της Αβρααμ.
 “ απεθανε δε και ο πλυσσιος, και εταφη. Και εν τω
 “ αδη παρας της οφθαλμου, αυτη, υπαρχων εν βασι-
 “ νοις, &c.

Luke, cap. 16. v. 22. 23.

Hand of Liberality ; otherwise my humble Station and sincere Prayers, and good Wishes for the Happiness of all my Fellow Creatures, continue still to be my Lot!

The most healing and efficacious Cordials are made fatal by Abuse or Excess ; † so Gold, innocent in itself, is made destructive, by our insatiate Thirst for, Love, or Misuse of it,

“ For highest Cordials all their Virtue lose,

“ By a too frequent and too bold a Use ;

“ And what would cheer the Spirits in Distress

“ Ruins our Health, when taken to Excess. Pomfret.

This Metal, so desired by Man and so baneful in its Influence, is of such a Purity, that no Element or Particle of Matter, but Gold, can be extracted from it. “ From pure Gold (says the ingenious Voltaire) I have never been able to draw any thing but Gold:” Nor can any Salt, Metal, Mineral, or Fossil in Nature be converted into Gold, or partake of its component primitive Parts, which ought for ever to explode the Chimæra Transmutation which has so long deluded and deceived Mankind. * The all-complete

† -----“ So little knows

“ Any, but God alone, to value right

“ The Good, before him, but perverts best Things

“ To worst Abuse or to their meanest Use.”

Milton.

* “ The World (says the before celebrated Lord Verulam) hath been much abused by the Opinion of making of Gold, the Work itself I judge

to

all-complete and perfect Man, who is so extravagantly fond of Gold, and no less of displaying his Wisdom, can neither inform me how the Germes of this ponderous Metal grow and extend themselves, nor how, or by what Power its Particles cohere or form a Lump.

Neither can he with his uniform homogeneous Matter, his Atoms, Gravitations and Attractions, his Densities and Fluidities, his Conversions and Transmutations, demonstrate his pretended Mutability, or constant Interchange of indivisible Elements one into another.

Such is the Temerity of most Philosophers, that they, by aiming at an universal, perfect Knowledge of Nature, and her secret Mysteries, (which belongs but to God) often broach and maintain Propositions which are diametrically opposite to Reason and true Philosophy, and which the further they are stretched the more they mislead and bewilder the Understanding: But, indeed, such is the foolish Partiality of

“to be possible; but the Means (hitherto propounded) to effect it are, in the Practice, full of Error and Imposture; and in the Theory full of unsound Imaginations, &c.”-----His Lordship then goes on (Exp. 327 &c.) to give a Prescription for converting Silver and Copper into Gold. In opposition to this noble Author, I think his Experiments contradictory to Nature, being what she abhors; and therefore to change any Element whatsoever into Gold I hold to be impossible. Why did not his Lordship perfect his proposed Experiment? or why have none done it after him? Because the Practice was full, and ever will be full of Error and Imposture.

Reason forsook, Man's Skill how truly vain!

What Wonders are engender'd in his Brain!-----

us all to our own Opinions or Inventions, that we are erecting new Systems, and creating imaginary Worlds while we should be pleasing ourselves with, or searching after, Truth ; and such also is the rash conceit of most Philosophers, that they are ashamed to have recourse to God, as the first or primary Cause or Principle of any Phænomenon in the natural World, and suppose that such a Recourse would appear as an Indication of their Want of Genius and Penetration.

Grant me O Lord!

———“ thou blest Spirit ———supreme

“ Great Antemundane Father! in whose Breast

“ Embryo Creation, unborn being dwelt,

“ And all its various Revolutions roll’d,

“ Present tho’ future ; prior to themselves ;

“ Whose Breath can blow it into nought again.” Young.

The Light of Truth and Direction of Reason endue my Soul with † Humility, that I may openly acknowledge my Insignificancy, my narrow Comprehension ; and confess that thou art all-powerful, creative, wise, and perfect ; the immortal, eternal, infinite Source, Foun-

† “ ———της δε σωφρονας

“ Θεοι φιλοσει, στυγουσι τους κακους.”

Sophoc. Ajax Carm. 132.

tain

tain, and Giver of Life and Motion ; whose invifible Hand bears up, regulates, and keeps in Order the vaft Machine of this wonderful, boundlefs, and unfeutinable Universe.

How fhall we fuftain the Shock of fuch unfolding Splendor! The Radiance of fparkling Gems, whofe blazing Luftres vie with the ftudded Face of Heaven, and hide the Galaxy in their Brightnefs! † The Diamond tore from the Womb of Earth, of million Stars compofed, adorns the lovely Fair; and, as a Goddefs, fhews

* As the Compafs of my Design will not admit of the natural Hiftory of the many precious Gems here mentioned, I muft beg the learned Reader to turn to the Authors and particular Places whence the following Extracts are taken, where he will be pleafingly entertained with a curious Account of the Countries where they are found; of their Beauties, Ufes in Phyfic, Magic, &c. &c.-----“ Maximum in rebus humanis, non folum inter gemmas, pretium habet Adamas, diu non nifi regibus & iis admodum paucis Cognitus, unus modo in metallis repertus, perquam raro comes auri, Nec nifi in auro nafci videbatur, &c.” Plin. Nat. Hift. L. 37. C. 4. “ Trahit & feftucas adamas fi incalefcit, non fecus ac electrum, fed obfcure fatis ob parvitatem. Idem brachio finiftro ut carnes tangat alligatus, nocturnos cohibet timores ut fape fum expertus, &c.” Cardanus de Subtil. L. 7. “ Nulius coloris afpectus jucundior eft. (quam Smarag.) Nam herbas quoque virentes frondesque avide fpectamus. Smaragdus vero tanto libentius, quoniam nihil omnino viridus comparatum illis viret. Præterea foli gemarum contuitu oculos implent nec fatiant &c.” Plin. Nat. Hift. L. 37. C. 5. “ India fola & horum (opalorum) eft mater atque ideo eis pretiofiffimam gloriam compositores gemmarum & maxime inenarrabilem difficultatem dederent. Eft enim in iis carbunculi tenuior ignis, eft amethyfti fulgens purpura, eft smaragdi virens mare & cuncta pariter incredibili miftura lucentia. Alii fummo fulgoris argumento colores pigmentorum æquavere: alii fulphuris ardentem flammam aut etiam ignis oleo accenfi. Magnitudo nucem avellanam æquat &c.” Ibid, L. 37. C. 6. “ Principatum habent carbunculi, a fimilitudine ignium appellati &c.” Ibid. C. 7. “ Egre-gia etiamnum topazio gloria eft, fuo Virenti genere, & cum reperta eft, prælatæ omnibus. Id accidit in Arabiæ infula, quæ Chitis vocatur; in qua Troglodytæ prædones, cum diutius fame & tempeftate

shews her decked in celestial Light. The Emerald laughing in all the Pride of Spring, delights the Eye, and joyous makes the Heart :
The

“ preffi, herbas, radicesque effoderent, eruerunt topazion. Hæc Archelai
“ sententia est &c. Ibid. C. 8. “ Coeunt (Jaspides) in translucidam
“ CrySTALLUM viridis suo modo Aer, simulque purpura & quidam Vini
“ Aureus Nitor, semper extremus in visu; sed purpura coronatus madere
“ singulis videtur his & pariter omnibus. Nec gemmarum ulla est liqui-
“ dior, capiti jucunda, suavis & oculis, &c.” Ibid. C. 9. “ Proxi-
“ mus adamanti acquintus in ordine nobilium gemmarum est Sapphirus,
“ duritie maxima, colore cæruleo atque admodum, si sit non dilutus nec
“ vitiosus, jucundo oculis &c.” Card. L. 7. “ Onyx autem gemma
“ est mollis, ab unguis similitudine ita appellata. Ejus plura sunt gene-
“ ra, &c.” Ibid. L. 7, P. 201. “ Itaque Smaragdus cum pulchritudine
“ præstantissima sit gemmarum, ut duritia & soliditate adamas gratia Sap-
“ phirus, alacritate Carbunculus, ac Splendoris varietate Opalus, nitore
“ Chrysolithus, diversitate Achates, &c.” Card. de Subtil. L. 7. P. 193.

I do not offer the following wonderful Relations to my Reader as Matters of Fact, but purely for his Amusement; leaving to his better Judgment the Determination of the Truth thereof. Pliny tells us that Pyrrhus, who made War on the Romans, had a precious Stone called an Achate, in which were visible (painted by Nature) the nine Muses, and Apollo holding his Harp. “ Regia fama est (says he) gemmæ Pyrrhi illius, qui adversus Romanos Bellum gessit. Namque habuisse traditur Achatem, in qua novem musæ et Appollo citharam tenens spectarentur, non arte, sed sponte naturæ ita discurrentibus maculis, ut musis quoque singulis suaderentur insignia.” Nat. Hist. L. 37. C. 1. But Cardanus thus accounts for this Prodigy. “ Pictor (says he) validis coloribus lapidem aliquem e marmorum genere pinxit, ut novem musæ pulsantem in medio Apollinem mirarentur. Inde seu casu seu ex industria lapis ille sepultus jacuit per multos amos, eo in loco ubi Achates gigni lapides solent: contigit itaque circumcirca gigni Achatem perspicuum & aqueum, inde inventus referebat musas & apollinem illum quasi naturæ industria fabricatum.” De Subtil. L. 7. Pliny also tells us of a Stone found in Arabia, called Selenite, which shews the Image of the Moon and her Days, of Increase and Decrease. “ Selenites (inquit) ex candido translucet melleo fulgore, imaginem Lunæ continens, redditque eam in dies singulos crescentis, minuentisque numero: nascique putatur in Arabia.” Nat. Hist. L. 37. C. 10. And of one called Trichus, a Native of Africa, from which are drawn three different coloured Juices; from the Bottom or Root a black; the Middle, a bloody; and from the Top, a white Juice. “ Trichus (says he) ex Africa nigra est sed tres succos reddit, a radice nigrum, medio sanguineum, summo candidum.” Ibid. C. 10. And
of

The Opal, Robber of Flora's treasured Dyes,
 and the Milky Way, bright Path of Angels!
 stands forth to claim our Wonder. By Power
 reflective the Chrystal exhibits to the ravished
 Eye, Glories which laugh at all Description:
 The Amethyst discloses his purple Beauties,
 and warns us of the Sway of Bacchus; the
 Sapphire represents the azure Curtains which
 veil the Throne of God; the vermilioned Gar-
 nate and golden Topaz, from mouldering Clay
 ascend the richest Diadems projecting Rays
 which strike the ravished Senses, and rapt them

of Stones, which will in forty Days consume a Body laid therein, all but the Teeth; and if bound to living Bodies will eat them away. "In asso
 " Troadis (ait) Soreophagus lapis fissili vena scinditur corpora defuncto-
 " rum condita in eo, absumi constat 40 diem, exceptis dentibus-----
 " Ejus generis & in Lycia Saxa sunt, et in Oriente, quæ viventibus quo-
 " que ad alligata, erodunt corpora. Ibid. L. 36. C. 17. See also Card.
 de Subtil. L. 7. P. 219. The last named Author tells us of an Indian
 King who had a Carbuncle of such great Magnitude and Splendor, that in
 the Dark, by its prodigious Brightness, he appeared as though in the
 Sun's Rays. "Refert (says he) Ludovicus Vartomanus Ramonus, regem
 " Pege) hæc est civitas in India) Pyropos habere tantæ magnitudinis &
 " splendoris, ut si quis regem ipsum intenebris conspiciatus fuerit, non
 " aliter lumine claro eum splendere videat, quam si solis radiis illustretur."
 De Subtil. L. 7. P. 196. And he also gives us an Account of Stones,
 found in the Scottish Sea, which put forth Herbs with green Leaves; of
 an Achate, whereon were impressed by Nature the Image of seven Trees;
 and what is most marvellous, of other Stones which had naturally Heads,
 Hands, and Feet, with Fingers. "Sunt (says he) & lapides in mari
 " Scotico, tum aliis, qui cum durissimi sint, herbas tamen emittunt: quo-
 " rum unum cum asservassem in Umbra, emisit virentia folia, per exigua
 " -----Achatem vidisse refert Camillus Leonardus Pisarenensis, qui sep-
 " tem arborum imaginem naturaliter expressam contineret-----In Geta-
 " rum montibus maxime qui juxta orientale littus sunt, Olaus Magnus,
 " Upsaliensis Pontifex, refert lapides esse qui caput, alias qui manus, aut
 " pedes cum suis digitis referant, &c." See Card. de rerum varietate L. 5.
 P. 182. 183.

in Enchantment. The wanton Agate, which sportive, pictures the Inhabitants of the Earth; the Onyx and Jasper, and thousands of other precious Gems, reflect the Rays, and discover the Glory, Majesty, Power, and Wisdom of that eternal, infinite, incomprehensible Being who gave them Existence.

When we see Iron, Brass, Copper, Lead, Tin, Stone, &c. dragged from the inmost Bowels of the Earth, and converted by Art into almost every possible Machine, Instrument, and Utensil which can be serviceable, useful, or pleasing to us; can we be so stupidly senseless, so monstrously ingrateful as to deny that God was the Creator of, intended them for, and endued us with Sense to appropriate them to the Purposes they now serve, both for the Convenience, Defence, Pleasure, and Comfort of Life? When we are relieved from a miserable languid State of Health to the most florid and blooming, and our enfeebled emaciated Limbs again restored to Strength and Vigor, by the Power and Efficacy of mineral Springs or Liquids, extracted from metallic, sulphureous, or saline Fossils, can we entertain a Doubt of the Existence, Might, Wisdom, or Goodness of God? Surely no, it would be that consummate Ingratitude, that black Impiety, which (I hope) will never have Admission into the Breast of any who bear the Name of Christian.

When

When we consider how the Elements of Metals and Minerals have deluded and deceived the wisest Men in all Ages, who have forwardly believed, from Experiment, that they have seen and demonstrated their Commutability, and have boldly set up Transmutation as certainly evident; there will arise a Doubt whether we should be most surpris'd at the inimitable Works of God, or at the Temerity, Infatuation, and Absurdity of Man, in maintaining as true such glaring Falshoods. When I behold a Man create a Body, give it Life and Motion, then will I allow him equally able to change Salt into Gold, and Lead into Iron; but till then I must beg his Pardon for avering that, I hold it to be impossible to any Being inferior to God. Praise the Lord, O my Soul, and all that is within me praise his holy Name; for his Power is infinite, and his Works proclaim his Glory! At his Word all Creation started into View!

“ Boundless Creation! ——— A Beam,

“ A mere Effluvium of his Majesty! Younge.

He only is infinite, omnipotent, eternal. *παντων κτιστης και Θεος* the ineffable God and Creator of all Things! From him the Law of Nature flows; he fashioned the Universe and all it doth contain; and, from his vivifying, omnific Fiat, rose every Spring of Life and Motion.

Motion. † Behold the Loadstone, and view in it his Might! Can Man derive its Properties from any other Source? His Answer, is from Attraction, which causes its peculiar Perception of Iron, and impresses on the Needle its Verticity to the Pole, by which it becomes so useful to Mariners. Granted; but what is Attraction? *whence begun? Describe its Manner of Action on different Bodies; shew me why

† When that great Naturalist Pliny, came to treat on the Magnet, he could not restrain himself from thus breaking forth in Rapture and Amazement. “Amarmoribus digredienti (says he) ad reliquorum lapidum insignes naturas, quis dubitet inprimis magnetem occurrere? quidenim mirabilius? aut qua in parte naturæ major improbitas? Dederat vocem Saxis, ut diximus, respondentem homini, imo vero & obloquentem. Quid lapidis rigore pigrius? Ecce sensus manusque tribuit illi. Quid ferri duritia pugnacius? sed cedit & patitur mores: trahitur namque a magnete lapide, domitrixque illa rerum omnium materia ad inane nescio quid currit: atque ut propius venit, assistit, teneturque, & complexu hæret, &c.” Plin. Nat. Hist. L. 36. C. 16. The same Author asserts that an Adamant, being near, will not suffer the Magnet to attract Iron; which if true is a very singular Phenomenon, and well worthy of further Observation. His Words are “Adamas diffidet cum magnete lapide in tantum, ut juxta positus ferrum non patiatur abstrahi: aut si admotus magnes apprehenderit, rapiat, atque auferat.” Plin. Nat. Hist. L. 37. C. 4.

* The Words Attraction and Repulsion which have made such a Noise in the World, and are become so formidable in their Application to the Planetary Motions, appear to me no other than empty Sounds void of all Meaning: For how can Bodies be conceived to attract or repel each other without the Intervention of sensible dense Matter? Bodies falling in Vacuo (as in an exhausted Recipient) will by their Power of Gravity continue their rectilinear Motion, but it is impossible to give them a curvilinear one without the Influx or Assistance of some circumambient Medium: Therefore Attraction and Repulsion are, as the nervous, learned, and sensible Mr. Jones says, “A pulling without any hold, and a pushing without touching,” which is “all the Sense they have.” That a Vacuum is the Child of Man’s Brain, (a Uterus ever pregnant with Errors) and that the ætherial Medium or elastic Fluid, which Electricity has so lately revealed to wondering Nations, is the sole Cause of the Motions of the heavenly Bodies,

why the Magnet perceives and attracts Iron only; and demonstrate clearly its Method of communicating to, and impressing on, the Needle, that Vibration and wonderful Verticity.

God is present every where; his Glory shines from one End of the World to the other: Men, Beasts, Birds, Fishes, Reptiles, Insects; all Things, animate and inanimate, bear the Impression of his Hand; and shout aloud his infinite Wisdom. He lives, is contiguous to, and governs in every Place, Atom, and Particle of Matter: In the Sun, Moon, and Stars he reigns; wrapped in immortal inconceivable Glory and Splendor;

———“ In whose all-involving Rays,
“ Inferior Glories lose their little Blaze. Miss Whateley.

His Ubiquity his certain, and his eternal Rule and Providence are incontestable.

—————“ If I climb
“ The golden Scale of Heaven, there thou fittest
“ Enthron'd in Light; if to the gloomy Realms
“ Of Hell's dark Chaos and eternal Night,
“ Adventrous I descend, thy keen Eye darts
“ Through the black Abyss. If on Aurora's Wings,
“ Fanning the Air, old Ocean's utmost Bounds

Bodies, and of Magnetism too, I have not the least Doubt; and, would my Reader examine the excellent philosophical Essays of the modest ingenious Mr. Lovatt, and those of his favourite Author abovementioned, with the Candor and Attention they merit, he might probably be of the same Opinion.

“ I pass ; e'en there thy kind sustaining Hand
 “ My Steps shall lead. If in some close Recess
 “ Or lonely Solitude obscur'd, where Night
 “ Her Raven-wings has spread ; there shall thine Eye
 “ Pierce the thick-woven Gloom : Or shining Day
 “ Or cloudy Night is equal.”——

Univer. Museum. July, 1767.

Equal to him

———“ Whose Eye
 “ Views all Things at one View.”——Milton.

Who from a Cypher called the World, and
 from his Breath shot forth Creation ; by his
 Permission all live and move, by his high Will
 they die, and by his Power are reproduced.
 The Universe is perishable, its Time by God
 is limited ; like Man it ages and decays, and
 at the appointed Moment, like him, will vanish
 as a Cloud. †

* “ Πανθ' ο μεγας χρονος μαραινει
 “ Τε και φλεγει——”

Sophoc. Ajax Carm. 725.

“ The cloud-capt Towers, the gorgeous Palaces,
 “ The solemn Temples ; the great Globe itself,
 “ Yea, all which it inherit shall dissolve,
 “ And, like the baseless Fabric of a Vision,
 “ Leave not a Wreck behind.”-----Shakesp. Temp.



C A P. VI.

Of the Atmosphere.

IF we justly wonder at the admirable Proportion, vast Design, and stupendous Magnificence of the World, and willingly acknowledge it to be the Work of an omnipotent, infinite Artisan, what must be our Surprise at the transcendent Goodness and Wisdom of that gracious Being, in surrounding this Citadel the Earth, for the Protection of both it and we its Citizens, with a Wall or Bull-wark, of such an exquisite Texture and Construction, and possessed of such incomprehensible, miraculous Properties, that it not only repels and attenuates the burning Rays of the Sun, which reaching us collectively would destroy all Things in a Moment, together with the Globe itself; but by its Reflection contributes greatly to the Light we enjoy, and by its vivifying Subtilty and pervasive Principles, is a chief Agent in the giving, actuating, and sustaining Life. †
By

† The common Air or Atmosphere is the most wonderful Part or Appendage of this terrestrial Globe! It is the universal Nursery of animal and vegetable Life! In, or by, it every Animal and Plant is bred and cherished!

By its assisting Power the Earth is watered with cooling Dews, clothed in Verdure, illuminated and warmed with gentle Rays of Light and Heat, and rendered pregnant with every Blessing which can give us either Pleasure or Comfort. This Prodigy of the Creation is the Atmosphere, “its Nature and Make, a Mass of Air of subtil penetrating Matter, fit to pervade

rished! It possesses both the Power of Vivification and Putrefaction, whence all Things exist and die in perpetuam Successionem. The learned Bishop Berkley, in his *Siris*, tells us that “the Air or Atmosphere that
 “surrounds our Earth contains a Mixture of all the active, volatile Parts
 “of the whole habitable World; that is, of all Vegetables, Minerals,
 “and Animals whatever perspires, corrupts, or exhales, impregnates the
 “Air, &c.-----The perpetual Oscillations of this elastic Element operate
 “without ceasing on all Things that have Life, whether Animal or Vegetable,
 “keeping their Fibres, Vessels, and Fluids in a Motion always
 “changing; as Heat, Cold, Moisture, Dryness, and other Causes alter
 “the Elasticity of the Air, &c.-----By this same Air Fire is kindled,
 “the Lamp of Life preserved, Respiration, Digestion, Nutrition, the
 “Pulse of the Heart, and Motion of all the Muscles seem to be performed.
 “Air, therefore, is a general Agent, not only exerting its own, but calling
 “forth the Qualities or Powers of all other Bodies, by a Division, Com-
 “minution, and Agitation of their Particles causing them to fly off
 “and become volatile and active. Nothing ferments, vegetates, or putrefies
 “without Air, which operates with all the Virtues of the Bodies
 “included in it, that is of all Nature; there being no Drug, salutary or
 “poisonous, whose Virtues are not breathed into the Air. The Air,
 “therefore, is an active Mass of numberless different Principles, the general
 “Source of Corruption and Generation, &c.-----The Seeds of
 “Things seem to lie latent in the Air, ready to appear and produce their
 “Kind whenever they light on a proper Matrix, &c.-----That there is
 “some latent vivifying Spirit dispersed through the Air, common Experience
 “sheweth; inasmuch as it is necessary both to Vegetables and
 “Animals, whether Terrestrial or Aquatic; neither Beasts, Insects, Birds,
 “nor Fishes being able to subsist without Air, &c.”

Consult the ingenious Mr Lovatt's Philosophical Essays, Pt. 1. Sect. 31, 32, 33, 34, &c. Also the learned and curious Dr. Derham's Physico Theol. L. 1. C. 1, 2, 3, and 4, and Notes thereon.

other Bodies, to penetrate into the inmost Recesses of Nature, to excite, animate, and spiritualize, and in short to be the very Soul of this lower World: A Thing consequently of the greatest Use to the World, useful to the Life, the Health, the Comfort, the Pleasure of the whole Globe." This astonishing Bulk of Air, this Preserver of the World not only contributes so abundantly to the Light we enjoy, but also is the Cause of those Winds by which all pernicious Mists and Vapours exhaled, or arising from the Earth or putrefied Bodies, are dispersed and purified: The just Equapoise of the Atmosphere bringeth Calmness and Serenity; that Equilibrium disturbed produces Storms and Tempests necessary for Health, in the Prevention of a Stagnation of Air, which is ever attended with fatal Consequences.

The Sun's Rays exhale or draw up whole Seas, in numberless Visculæ, into the Atmosphere, by whose Agency they are condensed into Clouds, which being lighter than it, are by its Springness buoyed up, and fly before the Wind, till being precipitated by cold they fall in copious Showers of Rain, by which the Earth is watered, refreshed, and rendered fertile.

"The Manner how Vapours are precipitated by the Cold (says the ingenious Dr. Derham) or reduced into Drops I conceive to be thus, Vapours being no other than inflated Visculæ of Water, when

when they meet with a colder Air than what is contained in them, the contained Air is reduced into a less Space, and the watry Shell or Case rendered thicker by that Means, so as to become heavier than the Air by which they are buoyed up, and must needs fall down. Also many of those thickened Visculæ run into one, and so form greater or smaller, according to the Quantity of Drops collected."

The Atmosphere acts a thousand Ways for the Comfort and Preservation of ingrateful Man; to its Benificence he owes the Seasons, his Seed-time, and Harvest: His Fields and Gardens from its kind Agency receive their Verdure and chequered Beauties: His Cattle bless its Bounty, when regaled with the Herb of the fruitful Ground, and their burning Thirst allayed from the bubbling Stream, which by it is replenished and purified. Without the generous Aid of this invisible Agent, where would have been the Poets' Flora, decked in all the Subdivisions and Commixtures of seven-fold Light? Where Pomona's Treasures? Pan, or his bleating Flocks? Where the smiling Bowl, or soft Delights of all-enchancing Love?—— But for thee, O Air! creative Fancy had lost her Sports, and Life ne'er known Beginning.

"Who then can but own this to be the Con-
 "trivance, the Work of the great Creator?
 "Who would ever say or imagine that such a
 Body

“ Body, so different from the Globe it serves,
 “ could be made by Chance or be adapted so
 “ exactly to all those forementioned grand Ends,
 “ by another Efficient, than by the Power and
 “ Wisdom of the infinite God! Who would
 “ not rather from so noble a Work readily ac-
 “ knowledge the Workman, and as readily con-
 “ clude the Atmosphere to be made by God?”
 To whom be ascribed all Power, Honor,
 Glory, and Dominion, now and for ever.



C A P. VII.

*Of the Sun. **

THE Sun, that vast Luminary or prodigious
 Globe of Fire, whose Magnitude sur-
 passes that of the Earth, a million of Times;
 and all the Planets put together seven hundred
 Times, now presents itself, fixed in the Center
 of the planetary System, diffusing Light and
 Heat to all the circling Globes which surround

* “ Regia solis erat sublimibus alta columnis,
 “ Clara micante auro flammæque imitante Pyropo :
 “ Cujus ebur nitidum fastigia summa tegebat :
 “ Argenti bifores radiabant limine valvæ. Ovid. Met. L. 2. Fab. 1.

him. † Of all visible Things the Sun is the greatest and most magnificent : He is

“ The Centre, Eye, and Glory of the World.”

He is the very Soul of this Globe, the Fountain of Life and Health, the Giver of every Pleasure and Blessing we enjoy. He is to the Earth what God is to all Nature; he sits enthroned on high, ‡ wrapped in the bespangled Canopy of Heaven, dealing out his benign Influence to all without Exception; clothed in celestial Light he drives his blazing Chariot above the Eastern Hills, and spreads his Morning Beams on the just and unjust; * he wakens pausing Nature to Mirth and Joy, and sweetly smiles to see Life flow anew. What Wretch is there so base who, when he feels his genial Rays, and

† “ Sol, corpus est quodpiam, in eo hæc sese rebus omnibus communicandi facultas, quam lucem appellamas; cui vel ob hanc causam medius in toto mundo locus, & centrum debetur, ut æquabiliter perpetuo sese in Orbem totum diffunderet, &c.” Kepler’s Astron. C. 1.

‡ -----“ purpurea velatus veste sedebat

“ In folio Phœbus, claris lucente smaragdis.

“ A dextra, lævaque Dies, & Mensis, & Annus,

“ Sæculaque, & positæ spatiis æqualibus Horæ :

“ Verque novum stabat evinctum florente corana :

“ Stabat nuda Æstas, & spicea ferta gerebat.” Ovid. Met. L. 2. F. 1.

* -----“ The glorious Planet Sol,

“ In noble Eminence enthron’d and spher’d

“ Amidst the rest, whose med’cinable Eye

“ Corrects the ill Aspects of Planets evil,

“ And posts like the Commandment of a King

“ Sans check, to good and bad”-----

Shaksp. Troil. & Cressid.

sees

fees his Fields by them enriched with Corn, with Grass and fattening Herds, will not look up and with a grateful Soul acknowledge, blefs, and praise the God that placed him in the Skies?

The Sun by his attractive Power holds, as by Enchantment, the Planets in their Orbits, from which they cannot escape; but within the Bounds prescribed them they dance eternal Rounds. He is the prime Cause of Light, Heat, and Colours; * and of all those natural
Scenes

* The Reader, perchance, may not be offended at being here made acquainted with a few of the Properties of Light, and the Nature of Colours; which have so many attracting Charms, that the dullest Eye must drink in Delight while gazing on them. “ It is manifest (says that great Optician Sir Isaac Newton) that Light consists of Parts both successive and contemporary; because in the same Place you may stop that which comes one Moment, and let pass that which comes presently after; and in the same Time you may stop it in one Place and let it pass in any other, &c.” See his Opt. Def. 1. And in his Scholium to his ninth Experiment, he says, “ It is manifest that the Sun’s Light is an heterogeneous Mixture of Rays, some of which are constantly more refrangible than others as was proposed.”-----All his nice and curious Experiments in Opticks, serve to demonstrate that Colours derive their Cause from the heterogeneous Composition of Light, and from which he draws this Conclusion, i. e. “ It is manifest that if the Sun’s Light consisted but of one Sort of Rays, there would be but one colour in the whole World; nor would it be possible to produce any new Colours by Reflections and Refractions, and by Consequence that the Variety of Colours depends upon the Composition of Light.”-----“ What then (says Voltaire) at Length is Light? It is Fire itself, which burns at a small Distance, when its Parts are less attenuated, or more rapid, or more united; and which gently illuminates our Eyes, when it acts from a greater Distance, and its Particles are more rare, less rapid, and less united, &c.----The same Author thus describes the seven primary Rays of the Sun, of which all the Colours in the World are formed. “ The first Ray (says he) which removes least from the Perpendicular of the Prism is the Colour of Fire, the second

Scenes of Beauty and Elegance we behold in the World.

“ See from his Orb, array’d in all its Pride,
 “ A spreading Lustre streams on every Side,
 “ And in a Moment gilds the mighty Void!
 “ His Orb so rich, his Beams so swift and bright,
 “ Proclaim the God that made him infinite.

“ Orange, the third Yellow, the fourth Green, the fifth Blue, the sixth Indigo, and the last, which removes most from the Perpendicular, and rises above all the rest, is Violet, &c.” See his *El. of Newton’s Philos.* That great Philosopher, Mr. Locke, seems convinced that Colour is nothing more than a Sensation, and that the Property of creating in us that pleasing Sensation is in Light; and one of his Proofs thereof is this, Scil, “ Let us consider (says he) the red and white Colours in Porphyre; hinder Light but from striking on it and its Colours vanish, it no longer produces such Ideas in us; upon the Return of Light, it produces these Appearances on us again. Can any one think any Alterations are made in the Porphyre by the Presence or Absence of Light; and that those Ideas of Whiteness and Redness are really in Porphyre, in the Light, when it is plain it has no Colour in the Dark? It has indeed such a Configuration of Particles, both Night and Day, as are apt by the Rays of Light rebounding from some Parts of that hard Stone, to produce in us the Idea of Redness; and from others, the Idea of Whiteness; but Whiteness or Redness are not in it at any Time, but such a Texture that hath the Power to produce such a Sensation in us.”----Light undoubtedly is the Medium by, and through, which we see Colours; but I am curious to know whether, upon a total Cessation of Light, there is really a total Cessation of Colours; and whether a beautiful Rose retains, in the Dark, no Relicks of its Beauty: Also of what Colour all Nature is in total Darknels; and whether there are no Particles of Colours that are connatural to the respective Bodies they adorn. A Man born blind, having no Idea of Colours, is no Argument against their Existence in natural Bodies; why then should a Privation of Light be set up as one? Suppose I had an Eye as acute as a Cat’s, and in total Darkness behold a Mouse, would she appear of no Colour? I should be glad to find a Man who can think on any Body in Nature, without, at the same Time, annexing the Idea of Colour; for I frankly confess I am not sufficiently ingenious to do it.

The Sun's Bulk, Matter, and Situation are such as argue the greatest Power, Wisdom, and Design in the infinite Creator. His prodigious Magnitude " is (says an ingenious periodic " Writer) necessary to answer the Purposes of " a gravitating Force ; for the Power of Gravity " is well known to act upon Bodies according to " their solid Dimentions, or is proportioned to " the Quantity of Matter ; therefore unless the " Sun's Body were vastly large, and contained " a prodigious Quantity of Matter, there could " not be a sufficient centripetal Force in the cen- " tral Body of the System to govern the Motions " of the several revolving Bodies of the Planets " and Comets, and retain them in their proper " Orbits ; all which plainly proves infinite Wis- " dom and Design in the Formation of the " Sun with Respect to its Magnitude : In the " next Place, if we consider the Matter of the " Sun's Body, we shall find it to be such, as " constitutes the purest and most intense Fire in " Nature ; and it is necessary it should be thus, " that it may afford a sufficient Quantity of " Light and Heat to the several planetary " Worlds ; for according to the present Con- " stitution of Nature, it would be impossible " for any of them to subsist without such a Pro- " vision : This we are certain of with Respect " to our own Earth, and Reason bids us con- " clude it for all the rest ; for without Heat, it

“ is well known there could be no such Thing
 “ as animal Life, † no vegetable Growth, no mi-
 “ neral Productions of any Kind, nor any Mo-
 “ tion or Fluidity in Bodies ; without this Prin-
 “ ciple of genial Heat to actuate the Parts of Mat-
 “ ter, and make them move into all the specific
 “ Forms of Bodies, they would be all fixed and
 “ congealed into one motionless adamantine
 “ Mass ; such would be the horrid Aspect and
 “ Condition of Nature without the Solar Beams.
 “ Then supposing there was Heat, that alone
 “ would answer no Purpose ; for without Light
 “ at the same Time, how wretched must be the
 “ Condition of every animal System ; and our
 “ Existence in that Case would be worse than
 “ none at all : How great therefore is the Wis-
 “ dom and Goodness of the Author of Nature,
 “ to cause that both those necessary and salu-
 “ tary Effects should result solely from the Ac-
 “ tion of the Particles of Fire ? ” — The Great-
 ness, Goodness, Wisdom, and Power of God,
 are boundless, immeasurable, unfathomable,
 vast, immense, ineffable, wonderful, infinite !
 — The Contemplation thereof is the best,
 most noble, and excellent Exercise of the hu-

† ---- “ ad humanos usus convertitur ignis
 Optimus ingratum membris depellere frigus,
 Extinctamque diem noctis reparare per umbram
 Mollire cibum, succos extrudere Plantis,
 In calcem in vitrum lapides mutare perustos,
 Et ferrum coquere & nigris fornacibus aurum. ” ---- Anti-Lucretius.

man Soul!——The Pleasure resulting therefrom is pure, serene, generous, celestial, inexpressible!——Oh! Almighty and most glorious Lord God! enlarge my Soul, till it is sufficiently capacious to take in a View of all that is, of all thy mighty Self! and teach, O teach me to bless and praise thee for ever and ever.——

“ The Situation of the Sun † (continues the last
 “ named Author) in the Centre of the System
 “ is, in the next Place, highly worthy our Notice;
 “ for on this Account his Light and Heat are
 “ equally and uniformly dispensed to each particular Planet of the System, at all Times and
 “ in every Part of their Orbit; and this, with
 “ regard to the Nature of the Inhabitants,
 “ must be absolutely necessary, if we may judge
 “ from our own Case; since, if the Sun’s Distance was any Thing remarkably variable, it
 “ is well known that Heat in one Case and Coldness in the other would soon become intolerable; since Bodies of every Kind in our
 “ Globe are fitted only to sustain one and the

† “ Solem Latine dictum esse, quod solus sit autor est Cicero. Unus enim tantum Sol est, non plures, quemadmodum pulchre quidem, superbe Alexander Magnus Darii legatis regni partem offerentibus respondit: sicut mundus soles duos pati non possit, ita neque Asiam duos Imperatores tolerare posse. Vel ut idem ait, quod cum exortus est obscuratis omnibus aliis sideribus, solus appareat. De Sole multa Plato & Iamblichus, & inter nostros Macrobius: qui, ut sæpius jam ante a nobis dictum est, omnia gentilium numina ad Solem refert. Fortassis illud memoratu dignum est, quod Plato Solem vocaverit visibilem filium dei invisibilis, &c.” Cornutus de nat. Deor. L. 3. C. 6:

“ same constant Degrees of Heat and Cold;
 “ had the Sun therefore not been posited in
 “ the Centre, the Case of the Planets would
 “ have been much like that of the Comets,
 “ parched up with Heat, if not wholly set on
 “ Fire, in their nearest Approach to the Sun,
 “ and frozen or congealed to Stone in their
 “ greatest Recess from it; in short, in such a
 “ Case there could be no planetary System at all.
 “ Also this central Situation of the Sun occa-
 “ sions that the Power of Gravity is at all Times
 “ equally the same upon each particular Planet,
 “ and that is an absolutely necessary Condition
 “ for their moving in circular Orbits or such as
 “ are nearly so; which is the present Case of
 “ all the Planets in the System.”

The Sun gravitates on the Planets, they on
 him mutually, in proportion to the Quantity of
 Matter of which they are respectively composed:
 By this reciprocal Action the Planets move and
 are preserved in the most perfect Order. The
 Sun's constant Change of Place arises from this
 Gravitation, and is necessary to repair Disor-
 ders which sometimes happen by the Planets
 gravitating on each other. †

This vast Luminary, the Sun, revolves upon

† “ And because to any Kind of Action there is a Re-action, equal and
 “ contrary, the Sun likewise must gravitate towards all the Planets, both
 “ primary and secondary, &c.” Gregory's Astron. Lib. I. Corol. to
 prop. 47.

his own Axis in twenty-five Days and an half;
 * he incessantly emits or projects Rays of Fire
 or Light, which flow on all Side through the
 Regions of the Mundane Space to immense
 Distances; and notwithstanding our Earth's
 Orbit being eighty millions of Miles from the
 Sun, those igneous Rays penetrate to us in "a-
 bout eight Minutes; † which a Cannon Ball in
 " its utmost Swiftnefs could not perform in
 " twenty-five Years."

By this flying off or constant Emission of his
 Rays he suffers considerable Losses; and was not
 this Waste or Loss to be supplied and repaired
 by the Comets, he would in Process of Time
 be totally dissolved and extinct. All Things in
 the Universe are subject to, and do actually
 alter, and are repaired by Agents, appointed
 by the Prescience and infinite Wisdom of God
 for that Purpose.

" The Sun (says Voltaire) loses daily, ac-
 " cording to Newton, a little of his Substance;

* " Æstuat hic ergo Sol igneus, inque loco stans

" Vertitur assidue proprio super ex diebus

" Quinque & viginti, peragitque, iteratque, Laborem."

Anti-Lucretius L. 8. Carm. 243.

† " It is a very great Act of the Providence of God (says Dr. Derham) that so
 great a Benefit as Light is, is not long in its Passage from Place to Place. For was
 the Motion thereof no swifter than the Motion of the swiftest Bodies on Earth,
 such as a Bullet out of a great Gun; or even of a Sound (which is the swiftest
 Motion we have next to Light) in this Case Light would take up in its Pro-
 gress from the Sun to us, above thirty-two Years, at the Rate of the first;
 and above seventeen Years at the Rate of the latter Motion, &c." Consult
 his Physico-theol. L. 1. C. 4.

" and

“ and would be, in the Revolution of many
 “ Ages, reduced to nothing, if the Comets,
 “ which from Time to Time impinge on his
 “ Sphere, did not serve to repair his Losses;
 “ for every Thing in the Universe alters and is
 “ repaired.” †

The Sun's Rotation on himself is so absolutely necessary, that without it the Planets could not move in their present circular Order, if at all; † for by it he drags or sweeps them round with him in their respective Orbits; and this he effects by Virtue of his Effluvia, or that subtle, elastic, strange, omnipotent Fluid or Medium which encompasseth him!——Great God!——Were they to break loose, where would they run, or where stop?——What is the Sun's Basis or Foundation, or on what doth he rest?
 * How can this immense Body hang in Space, or sustain one certain Point in that Space? Why doth he not start away into one infinite straight Line, and drag the whole System with him? What
 hinders

† Query. Whether the AEtherial Fluid is not the chief Repairer of the Sun?

† The Planets.---“ are turn'd
 “ By his magnetic Beam, that genily warms
 “ The Universe, and to each inward Part
 “ With gentle Penetration, though unseen
 “ Shoots invifible Virtue e'en to the Deep.”

Milton. L. 3.

* If it should be admitted that the subtle elastic AEther, or electrical Medium, which is diffused throughout infinite Space, is the Cause of the
 circular

hinders the Earth, or any other of the Planets, from dropping on the Sun's Body, and being dashed in Pieces or consumed in a Moment?—

† Or why do they not break from him, scorn his magic Power, and perish at some vast, immeasurable, inconceivable Distance with intense Cold?—Why doth not the Sun, with his Planets; the Stars, those other central Suns, with

circular Motion of the Planets, will it also account for their Rotations on themselves, and the vast, various Trajectories, or elliptical Revolutions of the Comets, to and from all Points of the Heavens? If it is (as lately supposed) the universal Chain which connects, and the Basis of, and main Spring by which the grand Machine of the Universe is buoyed up, actuated, and supported, what are its Degrees of Resistance and Elasticity; and how comes it to pass that it suffers no violent Concussions, Agitations, Storms, or Convulsions (like the common Air, Water, &c.) by which Nature might be put in Danger of Wreck or Destruction?

† The Newtonians here would cut a many pretty Figures and Flourishes with the Terms “Centrifugal Force;” that is, a mere Nil, with his Feet on the Sun's Disk, and his Shoulders against the Planets, bearing them off at due Distances.----This indeed is such a chimerical Atlas, as, one would think, the wonder-engendering Brain of Man could never have produced! But, in short, what is it which that Midwife of Shadows hath not brought forth?----When, on a fine Night, we view the prodigious and splendid Planet Jupiter taking a silent Survey of our Hemisphere, and reflecting his borrowed Glory on our Faces, who would conceive him to be sustained in his Orbit from falling on, and crushing the Earth to Atoms, by the bare Terms “Centrifugal Force,” which are intirely void of Meaning; and not rather by some intermediate, invifible, all-powerful Fluid or Spirit on which he rests, and in which he swims? Every Man who will make use of common Sense must either acknowledge such a mechanical Agent, or maintain that Jupiter is borne up by the immediate Hand of God. But when the direct Principle or Cause is before us, on which a visible and consequential Effect depends, what Occasion have we for the Introduction of supernatural and miraculous Assistance?----Were we to say, when a Cloud is flying over our Heads, “it is suspended in the Heavens by Attraction, or by the Power of God, and not on the Wings of the Air,” should we not certainly betray our Ignorance? How much more then do we betray it, in forming a Vacuum and poising immense Worlds therein with Words only, to which we can not possibly fix any intelligent Idea?---

their

their Planets, tumbling through boundless Space, clash together with a sudden dreadful Noise! (Tremendous Period!) and become an horrid Heap, or Mass of Chaos and Confusion; and still falling, dissipate and vanish?——Or why do not the Sun, Planets, Stars, Comets; all the mighty Host of Heaven, swift as the bursting Lightning, rush different Ways, till——O God! thy Arm omnipotent sustaineth all!——Great, awful Being! Sublime, incomprehensible Lord! Father, Creator, and Supporter of the World! The Heavens, the Earth, and all they do contain are thine!——Thou alone canst strike them into nothing, nullify their component Parts, puff impious Man to the Winds, and teach his presumptive Arrogance that thou art able to reduce Matter to nothing, and display a new World from the Breath of thy Nostrils!—— Oh! where shall my Soul find Words to give her Ardour utterance, and worthily extol and praise her God?——

- “ But on so vast a Subject who can find
- “ Words that may reach th’ Ideas of his Mind?
- “ Our Language fails; or, if it could supply,
- “ What mortal Thought could raise itself so high?
- “ Despairing here, we might abandon Art,
- “ And only hope to have it in our Heart.
- “ But tho’ we find this sacred Task too hard,
- “ Yet the Design, th’ Endeavour brings Reward.

“ The

" The Contemplation does suspend our Woe,

" And make a Truce with all the Ills we know." Waller.



C A P. VIII.

Of Mercury. †

WHEN we have travelled to the Distance of eleven or twelve millions of Leagues from the Sun, we meet with Mercury: He is the most eccentric of all the Planets, is twenty-seven Times less than the Earth, and completes his Revolution round the Sun in eighty eight Days, which constitutes his Year. This Globe (according to the Newtonians) receives seven Times more Light and Heat from the Sun than the Earth; and therefore, if the Bings which inhabit him are similar in their Natures and Constitutions to those on our Earth, it is necessary his Density should be proportionate to the Degree of Heat he receives; otherwise they could not exist, unless its Atmosphere, or circumambient Mass of Air, is more compact and dense than ours, and possessed of a greater Power of Repulsion and refrangibility, by which the Sun's Rays are more dispersed, re-

† See Voltaire's Elem. of Newton's Philos. Pt. 3. C. 8. Also Dr. Gregory's Astron. L. 1. Prop. 1. and 4. and Lib. 6. Prop. 2. and likewise Chamb. Dict. under Mercury and Planet, where this Planet is physically and particularly described.

which

pelled, and abforbed ; which feems not improbable, for it is certain that were not the Sun's Rays very greatly refracted and abforbed by our Atmosphere, every thing on Earth muft perifh. For Inftance, thofe infinite minute Rays which reach us, through the Pores of that compressed Mafs of Air, being collected in the Focus of a burning Glafs, will fet fire to Wood, or any combuftible Matter whatfoever, liquify moft Kinds of Metals, and caufe a very great Ebullition in Waters and other fluids ; what, then, could endure the intense Heat, the consuming Force of thofe Rays of Fire which inceffantly project or emanate from the Sun, were they to pafs to us collected, entire, and without the leaft Difurbance, Refiftance, or Oppofition from any Medium or Body whatever ? Suppofe (for Argument's Sake) the Atmosphere, for a Moment, divided or fevered, in one of our hotteft Days of Summer ; and fuppofe, through this Chafm or Void therein, a Cone of the Sun's Rays to fall in a juft Direction on the Earth's Surface ; could any Being, Vegetable or Animal, furvive a fingle Second of Time within the Compafs of the Bafe of thofe dense and igneous Rays ? Or were they to fall on a Pool of Water, would it not infantly evaporate ? What then may we infer from Mercuy's Proximity to the Sun ?—We muft either cry out with Pliny “ *Omnia incerta ratione, & in natura*

turæ majestate abdita;” that all Things, by Reason, are uncertain, and lie concealed in the Majesty of Nature; or conclude that the supreme Being hath either made the Body of that Planet seven Times more dense than our Earth, or inclosed it in an Atmosphere capable of seven Times more Repulsion and Refrangibility, supposing its Inhabitants equal to ours; or that he hath peopled it with Species of Beings suitable to its Position and the Rarity of its Matter: For, that it is not inhabited, I believe none will positively affirm: That it is peopled we are induced to believe from its Opacity; it having no † Light but what it borrows from the Sun. That God would hang so large a Globe in the Heavens merely as a Balance in the solar System, and to puzzle the Brains of inquisitive Man, is absurd to suppose; because all his Ways and Designs are adequate to his Greatness and Almighty Power, and consequently tend to some great, good, noble, or glorious Use or Purpose: Therefore we may without Presumption believe, that not only Mercury, but every other Planet revolving round the Sun, is a vast World, filled with Inhabitants of every Kind. The learned

† “ Mercury changes its Faces like the Moon, according to its several Positions with regard to the Sun and Earth. It appears full in its superior Conjunctions with the Sun, because we can see the whole illuminated Hemisphere; but in its lower Conjunctions we only see the obscure or unilluminated Hemisphere: In his Approach towards the Sun his Light is falcated or horned”.

See Chamb. Dict. under Mercury.

Dr. Gregory, in his comparative Astronomy, tells us that Kepler and Hugenſ, and eſpecially the latter “ did not at all doubt, but that in every
 “ one of the Planets were Inhabitants, like, or
 “ at leaſt not very unlike, thoſe of the Earth.”

When we conſider the Dimensions of the Planet’s Primary or Secondary, their Opacity, Motions, and the Paths they deſcribe ſo ſimilar to the Earth’s; I can not ſee the leaſt Reaſon to doubt of their being inhabited. For why ſhould ſuch a Globe as the ſmalleſt of them revolve in Space a void, uninhabitable, lifeleſs Maſs or World of Matter; having no Uſe but what it bears in the Libration of the Solar Syſtem? And, indeed, when we reflect that the all-powerful and intelligent Mind who formed, and ſuſtains in the ætherial Regions, the whole planetary Syſtem, could ſuſtain any Part or Globe thereof without the Aid of the other, the Argument of its ſerving as a neceſſary Balance therein muſt drop to the Ground.† When the Inhabitants of any of the Planets view our Earth reflecting the Sun’s Rays, and ſerving as a Moon to ſome of them, or to her own attendant Moon, may they not equally doubt of its being peopled? And yet, though not to them, our real Exiſtence proves to us that this Globe, this re-

† Venus and the Earth, when in oppoſition to the Sun, will ſhine with full Orbs, and afford a noble Light to that Planet (Mercury) Chamb. Dict. See Mercury.

fulgent Moon, is certainly habitable. Why then (because we cannot penetrate every secret Winding of Nature) should we be so narrow-minded as to doubt of the Planets being inhabited? And besides them millions of other Worlds, encircling the fixed Stars as the Centres of their Systems, may be conceived to be filled with Species of Beings like our own. † For my Part I have not the least Doubt of there being so, and think my Notions of the Universe are more worthy the infinite Power and

† “ When we view the Works of the Creation (says Mr. Lovett) by Halves, and draw Conclusions too precipitantly, the most perfect Operations of Nature may appear to us the most defective; whereas could we but see through the complicated Scene, and view the whole connected System together, and the orderly Concatenation of the whole, the seeming Imperfection would vanish. What now might appear deformed would then shine forth with all the Beauties and Graces becoming the exquisite Hand that formed it; and we should then behold the several Parts of the Creation mutually assisting each other in good Offices.” Ex. gr. The Moon illuminating the Earth by Night, and the Earth the Moon; and as the Earth is much the largest Body, consequently it affords a much greater Light by Night to the Moon, than that secondary Planet can to the Earth; and doubtless the Lunarians may fondly imagine that the Earth, i. e. their Moon, was created merely to give them Light in their tedious Night; especially when we reflect on the strange Phenomena that are exhibited on Account of the Moon always keeping the same Parts of it towards the Earth. Since every Astronomer well knows that their Moon, i. e. our Earth, for that Reason appears to those Lunarians to be fixed as to its Altitude: To those who possess the Centre of the Disk (as we term it) it appears fixed in their Zenith or vertical Point; to the rest of the Inhabitants according to their different Situations: All the Motion of their Moon, that they are sensible of, is a Rotation on its Axis in the Space of 24 Hours. In the Middle of their Day or Year the Sun is either North or South of their Vertex, according to the Quantity of the Moon’s Latitude. Their Day and Year are of the same Length, viz. a Lunar Month; the Day their Summer; and the Night their Winter; the Quadratures their Spring and Autumn. If the Mid-day happen just at the Time of the Node, they are totally eclipsed for a considerable Time, viz. an Hour and three Quar-

and Wisdom of God, than if they were confined to this Globe alone ; this comparatively minute Clod of Earth, † on whose circumscribed Superfices a few insignificant Beings crawl, who vainly imagine that all those blazing Lustres that bespangle the concave Surface of the Heavens were made for them, and to administer to their Use or Amusement only !—We might with the same Justice believe that the Sun's Beams light, warm, and fertilize our particular Country only, and not all the Nations of the Earth alternately—The Time of Mercury's Rotation on his Axis, or Length of his Day and Night, hath not yet, by Astronomers, been discovered, but may, perhaps hereafter—But it is time we leave him for a more splendid and delightful View.

ters at least----Thus much may suffice to shew that we should not too hastily pronounce on the Imperfections of Nature's Works in any one Instance, 'til we consider what Purposes besides might possibly be served by the same Means in others ; being ever convinced that the Means by which she brings about her ends are very extensive ; and though often Times beyond the Reach of our shallow Understandings, yet, when discovered by us, they are always found to be strictly consistent with this Principle, viz. that Nature does nothing in vain". See his Philosophical Essays. P. 457. 458.

† “ From this Place (Olympus) they (the Gods) behold (says the ever admired Fenelon) the Stars rolling beneath their Feet ; they see the terrestrial Globe like a small Clod of Clay ; the vast Seas appear to them only like Drops of Water, with which this Clod is a little moistened ; the largest Kingdoms are in their Eyes but a little Sand, covering the Surface of this Clod. The numberless Multitudes of People, the mighty Armies seem to them but as Ants, contending for a Tuft of Grass upon this Clod. The Immortals laugh at the most weighty Affairs that agitate feeble Mortals, and their most important Concerns appear to them like the Play-Games of Children. That which Men call Glory, Grandeur, Power, profound Policy, seems, to these supreme Deities, to be nothing but Misery and Folly.” See his Telemach. Lib. 9.



C A P. IX.

Of Venus. †

AT the Distance of about fifty-nine millions of Miles from the Sun we meet with Venus; she (according to Astronomers) is as large as our Earth, and completes her Year or Revolution round the Sun in two hundred and twenty-four Days, The Time of her Rotation on her Axis, or Length of her Day, is not ascertained, Astronomers differing in their Calculations; some making it consist of twenty-four, others of twenty-five Hours; but perhaps hereafter, when more accurate Observations come to be made, this Error may be rectified. The Ellipsis that Venus describes in her annual Course, is less eccentric than that of Mercury; and both of them, with respect to us, have

† “Claritatis quidem tantæ (Venus) ut unius hujus
Stellæ radiis umbræ reddantur.” Plin. Nat. Hist. L. 2. C. 8.

In Confirmation of Pliny's Observation, an ingenious Friend of mine lately informed me, that he hath seen Venus shine so bright as to be able, in her Rays, clearly to distinguish his own Shadow.

See also Chamb. Dict. under Venus.

different Phases. † The Degrees of Light and Heat, which Venus receives from the Sun, are nearly double to those which the Earth receives — She is an Opake Body, ‡ borrowing the Sun's Light in the same Manner as the Earth and Moon. The Quantity of Matter of Venus is unknown. Could we by any Art or Telescopic-instrument, bring her to such a Point of View as thereby to be able to examine and inspect her Surface with that Ease and Clearness we do the pleasant Vales, purling Streams, verdant Groves, and chequered Lawns of an adjacent Landkip; we should find Venus overspread with Inhabitants of every Kind; * we should, with

† “ Venus and Mercury (says Voltaire) have different Phases with regard to us, as well as the Moon. Copernicus was formerly told, that these Phases ought to appear in his System; which it was concluded was false, because no such Phases could be perceived. If Venus and Mercury, said his Antagonists, turn round the Sun, and we turn in a greater Circle, we ought to see Venus and Mercury sometimes full, sometimes encreasing, &c. &c. but this is what we have never seen. It is nevertheless what really happens, answered Copernicus, and what you will see hereafter, if ever you find Means to render your Sight sufficiently perfect. The invention of the Telescopes, and the Observation of Galileo, conspired soon after to accomplish the Prediction of Copernicus.” Voltaire's Elem. of New. Phil. 265.

‡ “ De la Hire, in 1700, through a Telescope of 16 Feet, discovered (in Venus) Mountains; which he found to be larger than those in the Moon, &c.---In 1672 and 1686, Cassini, with a Telescope 54 Feet, thought he saw a Satellite moving round this Planet; and distant from it about three fifths of Venus's Diameter.---It had the same Phases as Venus, but without any well defined Form; and its Diameter scarce exceeded one fourth of that of Venus. Dr. Gregory thinks it more than probable that this was a Satellite, &c”. Cham. Dict. See Venus. Consult also Greg. Astron. L. 6. Prop. 3.

* Let him who (while gazing on the bright illuminated Face of Venus) doubts of her being peopled, and fondly imagines that the De'ty hath posited her in the Skies for his Speculation and Pleasure only, mentally place,

with Admiration, behold her human Race, their Manners, Industry, Agriculture, and magnificent Monuments of Architecture; gaze on their lowing Herds and fleecy Flocks, frisking and gambolling on her flowery Meads, or laving in the murmuring Streams of her silver Brooks: The Improvement of the liberal Arts, and Love and Cultivation of Science would meet our Eyes; and with Transport we should look upon her ruddy Swains, bending beneath the rich Harvest of her teeming Womb; admire and envy the innocent Loves and rustic Mirth of their Shepherds and charming Shepherdesses, crowned with flowery Garlands, sporting in the cool Shades of enchanting Bowers, or wasting the Day with Festivity and Joy: We should see the vast Seas of Venus covered with sailing Forests, innumerable Fleets, bearing to her

place, or conceive himself placed on her Disk, thence beholding the Earth as a sparkling refulgent Star; and then ask himself if, from its Appearance, he may not in like Manner, as of Venus, doubt of its being peopled? Yet in Spite of all his Doubts and narrow Excogitations, the meanest and most ignorant Slave thereon is a living Monument of the Earth's being inhabited; and, vice versa, as to Venus, &c.----How much to be pitied are those who can not expand their mental Sight beyond the Horizon of their external! They are like the ignorant Jews, who were persuaded that the horizontal Boundary of the Eye was the Termination of Creation!----How happy he, who on the Wings of analagous Contemplation, can bound over the brazen Barriers of Ignorance and Superstition; and, free as *Æther*, mingle with, be present to, and view the vast Immenfity of Nature! Nay, view its God bearing up the mighty Whole with his omnipotent Arm!---He will drink the Spirit of Myriads of Suns, and gaze on the various Inhabitants of thousands and tens of thousands of revolving Worlds; without the low Wish of circumscribing the Works or Power of an infinite God!----

stately Ports the choicest Merchandize, conveyed from her most distant Regions, by those adventurous and worthy Merchants, whose chief Delight is to behold their Country rich and flourishing; and who joy to see her Smiles and Blessings meet their Labours. But above all, we should see smiling Peace with her Laurel Sceptre diffusing plenty and social Intercourse, and projecting wholesome Laws for the Ease and well Government of her People; *Astrea* dealing out Mercy and Equity, Philosophy, Truth, and Wisdom; the chaste Muses celebrating and immortalizing Virtue and Goodness; and the Lovers and Patrons of Learning, Genius, and Industry, spurning the vain embroidered Coxcomb, the illiterate Blockhead, the idle dependent, the Flatterer, and the impudent Hanger-on, as the just Objects of their Contempt and Derision; and dragging real Merit and modest Worth from the Shades of Obscurity, and advancing them in the List of Preferment in due Proportion to their Desert, Abilities, and Endeavours to become good and useful to the State, and each Individual of their Fellow Creatures; without any regard to either Birth or Fortune. O glorious World! † could

† Were we to regard, countenance, and encourage true Merit only; and despise Foppery, Pride, Vanity, and Flattery, we should be then much such an happy and great People as the Arch-Bishop of Cambray describes the *Cretans* to be. “The great Riches of the *Cretans* (says he) are Health, Strength, Courage; Peace and Union in Families; the Liberty of all the Citizens;

we imbibe the matchless Virtues of thy Inhabitants, our Fame would blaze unfullied to the Clouds! But we are chained to Custom's adamant Pillars; nor dare we break our Bonds, or venture from our long trod Path of Error. We travel on, bewildered in the enchanted Ring of Novelty and Superstition; and, gravitating on our common Centre of attractive Folly, circle on in one eternal Round.—



C A P. X.

Of the Earth.

WE now revisit our little Globe, which is next to Venus; and removed in its mean Distance about 81,000,000 of Miles from the Sun. It finishes its annual Revolution

Citizens; Plenty of Things necessary, and a Contempt of those which are superfluous; a Habit of Labour, and an Abhorrence of Sloth; a mutual Emulation of virtuous Actions; Submission to the Laws, and a Reverence of the just Gods." But on the contrary we make our Places of public Worship and Devotion a Theatre for shewing our Dress or Folly, and gazing on, and pining at the gayer or more brilliant Appearance of others: We are Slaves to the meanest of Passions; outside is all we can see, and all we can admire; a fine Coat (whose Centre is Flattery or Ignorance) takes our Eye, captivates our Heart, and secures all our Favours; whilst humble Virtue, plain Honesty, and ragged Merit can not procure a single Sous, or even a kind Look!---- Pride and Vanity sit at the Helm, and steer us on a Sea of Luxury (whose Ruler is Profligacy of Manners) for the yawning Port of Destruction; where, one Day or other, we shall be certainly engulfed.

round

round the Sun in three hundred and sixty-five Days, which makes our Year. It has a diurnal Motion on its own Axis, which causes our Day of twenty-four Hours. † It is in Form a Spheroid; being raised at the Equator, and flattened towards the Poles. It travels in one annual Revolution 198,000,000 of Leagues; which, when compared with the Vastness of the starry Expanse

† The learned Dr. Henry More, after proving that the steady Direction and Self-parallelism of the Axis of the Earth (whose turning thereon causeth its spheriodical Figure) discover the Wisdom and Council of the supreme Being, thus proceeds, “ There being several Postures of this steady Direction of the Axis of the Earth, viz. either perpendicular to a Plane going through the Centre of the Sun, or coincident, or inclining; I demand which of all these Reason and Knowledge would make Choice of? Not of a perpendicular Posture, for both the pleasant Variety and great Conveniency of Summer and Winter, Spring-time and Harvest, would be lost; and for Want of the Accession of the Sun, those Parts of the Earth that bring forth Fruit now, and are habitable, would be in an Incapacity of ever bringing forth any, and consequently could entertain no Inhabitants; and those Parts that the full Heat of the Sun could reach, he plying them always alike, without any annual Recession or Intermiſſion, would at last grow tired and exhausted. And, besides, consulting with our own Faculties we observe, that an orderly Vicissitude of Things is most pleasing unto us; and doth much more gratify the contemplative Property in Man. And now in the second Place, nor would Reason make Choice of a Coincident Position of the Axis of the Earth. For if the Axis thus lay in a Plane that goes through the Centre of the Sun, the Ecliptic would, like a Colure, or one of the Meridians, pass through the Poles of the Earth; which would put the Inhabitants of the World into a pitiful Condition: For they that scape best in the temperate Zone, would be accloyed with very long tedious Nights, no less than forty Days long; and they that now have their Night never above four and twenty Hours, as in Friseland, Iseland, the further Parts of Russia and Norway, would be deprived of the Sun above a hundred and thirty days together; ourselves in England, and the rest of the same Clime, would be closed up in Darkness no less than an hundred, or eighty continual Days; and so proportionably of the rest, both in and out of the temperate Zone. And as for Summer and Winter, though those Vicissitudes would be, yet it could not but cause very raging Diseases to have the Sun stay so long describing his little Circles near the Poles

Expanſe, will appear but a ſingle Point. Beſides its Rotations, and circular Motions, it hath another Motion, which is called the Preceſſion of the Equinoxes; and which is completed in twenty-five thouſand nine hundred and twenty Years. This Motion (according to Voltaire) is about a Degree in ſeventy-two Years, by which the Equinoxes have, and will ſuffer, a conſiderable Change; and our Polar Star in futurum will loſe its preſent Uſe. For the vernal Equinox is now in Taurus, will ſtill proceed to Aquarius, and ſo on till the End of that Period; when the Equinoxes will be again in Aries and Libra, and we ſhall then have the ſame Polar Star. The eternal, almighty Being has ſtationed the Earth, with reſpect to Light and Heat, in ſo happy a Situation, that it muſt be ac-

Poles, and lying ſo hot upon the Inhabitants that had been in ſo large Extremity of Darkneſs and Cold before. It remains therefore, that the Poſture of the Axis of the Earth be inclining, not coincident, nor perpendicular to the forenamed Plane. And verily it is not only inclining, but in ſo fit Proportion, that there can be no fitter excogitated to make it to the utmoſt Capacity as well pleaſant as habitable, &c.----Now this Poſture, which our Reaſon would make Choice of, we ſee really eſtabliſhed in Nature; and therefore, if we be not perverſe and wilful, we are to infer that it was eſtabliſhed by a Principle that hath in it Knowledge and Council, not from a blind fortuitous jumbling of the Parts of Matter one againſt another.----I ſay, that being, it might have happened, that the annual Courſe of the Sun ſhould have been through the Poles of the World, and that the Axis of the Heavens might have been very troubleſomely and diſorderly moveable, from whence all thoſe Inconveniencies would ariſe, which I have before mentioned; and yet they are not, but are ſo ordered as our own Reaſon muſt approve of as beſt; it is natural for a Man to conceive, that they are really ordered by a Principle of Reaſon and Council; that is, that they are made by an all-wiſe, and all-powerful God". See his Antid. agt. Ath. L. 2. C. 2.

knownedged

knowledged a peculiar Mark of his Bounty and Goodness to us: for the same Power might have placed it in the Extremes of either Mercury or Saturn, or in the Medium of Mars or Venus; and yet, such is our Instability and Ingratitude, that if it is dry or hot Weather, when we want cool or moist, we murmur against Heaven, and arraign the Mercy and Justice of God. We should be Gods and give ourselves Seasons.—God hath given the Earth an annual Motion or Revolution, from which we derive our Seasons; our Seed-time and Harvest, our Winter and Summer, all constant pay their Visits, and bless us with their Riches. The joyous Spring, when our Parent Nature puts on the Robes of Youth, and bids the genial Juices flow, revolves to touch our Souls with Gladness, enrich our Fields, adorn our Gardens, and fit them for the social or studious Walk. 'Tis then that Flora wakes her sleeping Beauties, Pan bids his Lambkins to his Pipe attend, and join the sportive Dance; the Dryades play in Myrtle Groves, the Naiades on the flowery Margin of the bubbling Streams, and Venus, gracious Queen! revives the Springs of Love, and calls us to her vast extatic Joys—The golden Summer, and mellow Autum, drop into our Laps their choicest Treasures; which bid us laugh at Winter's furlly Frowns and nipping Blasts, and by a friendly Fire, where Plenty dwells,

quaff

quaff the convivial Bowl.—God hath given to the Earth a diurnal Motion, by which we are blest with Day and Night; † so indulgently hath he proportioned its Rotation, that it is suited to our Nature, measuring out Time for Labour and for Rest. ‡—Whether on Earth I wander in Nature's verdant Fields, or soar through boundless Realms of AETHER; high on Heaven's Summit sit, or dive to the dark Abyss of the Deep; where e'er I am, or at what Glory new and strange I gaze, O thou my Soul, in grateful Numbers praise and deprecate thy God, the sovran Lord of thee and Nature.—If in my Flight I should overbound the golden Gates of Heaven, and view the Throne of God; O let it not be numbered with my Faults! ascribe it to my fond impatient Soul's swift mounting to her God; that glorious Fountain, that pure immortal Source from whence she came.—Dear Contemplation, how noble a Repast thou to

† “Diei noctisque vicissitudo conservat animantes, tribuens aliud agendi tempus, aliud quiescendi. Sic undique omni ratione concluditur, mente concilioque divino omnia in hoc mundo ad salutem omnium, conservationemque admirabiliter administrari”. Cic. de Nat. Deor. L. 2. C. 53.

“Item si motus Astra non haberent, quis dubitet sempiternam noctem fuisse futuram? Sed ut diei, ac noctis vices essent, moveri ea voluit: & tam varie moveri, ut non modo lucis, ac tenebrarum mutux vicissitudines fierent, quibus laboris, & quietis alterna spatia constarent, sed etiam frigoris, & caloris: ut diversorum temporum vis, ac potestas vel generandis, vel maturandis frugibus conveniret.” Lactantius L. 2. C. 5. P. 119.

‡ In whatever Particular the curious Reader desires to be informed further, relative to this Globe, his Habitation, let him consult the learned Dr. Derham's Physico-theol. L. 1, &c.

my Soul affordeſt! My Thirſt thou quencheſt with nectareal Dewſ, and feedeſt me with Tranquility and Joy.—Alas! how oft have I fled from thee! thy proffered Love avoided, for Pleaſures which naufeate and appal the Mind; immerging in a Sea of Senſuality full of ſtinging Scorpions, whoſe deadly Poiſon kill the very Soul.—Pleaſure courts but to deſtroy, and ſink her Sons beneath eternal Woes. O Contemplation, lovely Maid! faſt to my throbbing Heart I'll clasp thee, breathe forth my Soul into thy tranquil Boſom, and live whole Ages in thy chaſte Embrace; nor ſhall the whole World united drag me from thee.—Dear Partner of my Heart, ſweet Stealer of my Time, and ſure Solace to every Grief, with thee I'll live and die; enfolded in thy guiltleſs Arms, I'll mock the Follies of deluded Man.—Haſte, haſte to lead me through the boundleſs Regions of the Mundane Space; ſhew me, generous Fair, thoſe mighty Worlds which circle round the higher Stars; whoſe burning Luſtres, at Diſtances immenſe, thick twinkle on our Earth: With their Inhabitants make me acquainted, and if they ought of our own Nature have—wing me to the vaſt Extremities of the Comet's Courſe, and ſhew me how mechanic-like he mends the Loſs of Sol, impinging on his fiery Diſk his mighty Tail, which ſweeps the whole Extent of Heaven.—But firſt to Luna, the Earth's fair Attendant,
be

be my faithful Guide, that I may view her hidden Glories ; to ruddy Mars, the dreadful God of War, then next proceed ; from him to mighty Jove thence let us wing our Way : From him conduct me to Saturn's lucid Ring, explain its Use, and in what Manner his five attendant Moons wait on, and yield him Light ; discover to me the Inhabitants of his frigid Regions, and make me acquainted with their various Natures. Celestial Mistress, fair Empress of my Soul, now lead me on and try to fate me with Enjoyment.—



C A P. XI.

Of the Moon.

WE now arrive at the Moon, distant from the Earth, which she regards as her Centre, about two hundred and twenty thousand Miles. She hath but one equal Motion, which is her Rotation on her own Axis, and which we cannot perceive. † It is this Motion

† “ Among the Secondary Planets, the Moon, the Earth's Attendant, besides its monthly Motion about the Earth, and annual one about the Sun (by which alone each Line in it would be always parallel to itself) it likewise revolves about itself in the same Space of a Month, so as to turn always the same Face to the Earth”. Greg. Astron. L. 1. Prop. 30.

(says

(says Voltaire) that presents us always within a Trifle, with the same Disk or Moon; so that while she really turns round upon herself she appears not to turn at all, but to have only a small Motion of Ballancing or Libration. All her other Motions are irregular; she hath her Perihelion and Aphelion, but both these Points vary: One while she describes an Ellipsis, then a Curve almost a Circle; moving with a greater or lesser Velocity, as she is nearer or farther from the Earth. The Moon is (according to Astronomers) in Diameter about 2170 Miles, and nearly fifty Times less than the Earth. That she is an opaque Body is confirmed by the naked Eye. †—She accompanies the Earth in its annual Course round the Sun: Her Rotation on her Axis, and her Revolution round the Earth are, in Point of Time, the same; which makes her Day and Year of equal Length.—Her Use, with regard to us, is excellent, in supplying us with Light when the Sun hath left our Hemisphere; and must needs be acknowledged a peculiar Mark of the Goodness of the Creator to his Creatures. Her silver Rays glad the Heart of the nocturnal Traveller; who blesses her kind Indulgence, and thanks his God,

† “Lunam videmus, ea tantum parte splendere quam soli habet obversam; unde cognoscimus illam esse proprio lumine destitutam, & tantum radios a Sole acceptos versus oculos nostros reflectere”. Des Cart. Princip. Phyls. Pt. 3.

who hath thus placed her as a Lanthorn to his Feet.—The Sailor, rocked on the uncertain Bosom of the Deep, oft pleases himself with meditating on her Charms, and singing the Praises of her precious Beams which sweetly quiver on the gentle Wave.—When the black Storm subsides which chilled his Soul with Horror, making old Ocean bellow from his Base profound; and the thick sable Clouds withdraw, unveil her blessed Light, and shew her in her Noon of new-born Beauty; how does his Soul revive! his Heart exult, with Joy and Gratitude expand!—Oh! how doth the faithful Friend, whom we believed dead, up-lift the Soul; when in our Arms we meet again his dear, long-lost Embrace!——

The Cessation of any Blessing we enjoyed, only can shew us its real Value; and its Return brings consummate Delight.—No Man ever knew how rightly to estimate or enjoy the sweets of Prosperity, who had not tasted the bitter Cup of Adversity.—The Charms of Virtue are found by Vice; and the horrid Aspect of Wickedness appears more dreadful by the celestial Light of Virtue.—Peace is made more sweet by War, and War more horrible opposed to Peace.—The Loss of Summer makes Winter gloomy, and its Departure gives Charms to Spring.—The Beauty or Perfection, Deformity or Imperfection of most Things are revealed to

us by Means only of their Opposites.—In a Word, there is little more of either than what arises from Comparison.—When by Cynthia's pale Beams the Husbandman gets in his plentiful Harvest, the Traveller, through dangerous dreary Paths, arrives at the wished for Place of Rest; and the fond impatient Lover, after passing numberless Dangers, sinks into the Arms of his grateful, enamoured Mistress; can they forget to thank and praise their God, who, with paternal Care hath thus, in the midst of Heaven, hung out his Lamp to light and cheer them in their several Ways? Surely no; for in the Moon we see, and in the Stars we read the Glory, Mercy, and Goodness of an almighty, gracious, and indulgent Father.—

The Rays of Light coming from the full Moon † have (says Voltaire) no sensible Heat

* The Greeks called the Moon $\Sigma\epsilon\lambda\eta\nu\eta$ which is compounded of the Substantive $\Sigma\epsilon\lambda\alpha\varsigma$ Light and the Adjective $\nu\epsilon\omicron\nu$ new, and is very expressive both of her Change of Face and Reception of new Light from the Sun. The Latins named her Luna from her shining in borrowed Splendor. Holyoke thus nobly paints her Character, viz. “*Stella illa magna, quæ nocti præest, solis æmula, noctis Decus*”. To which short Account I shall subjoin that of Cornutus, to wit, “*Luna a lucendo dicta est. Unde Virgilius, Lucentemque globum Lunæ. Vel quasi lux aliena, quod lumen a sole mutuatur. Græcis $\sigma\epsilon\lambda\eta\nu\eta$ vocatur, quod (autore Platone) lucem novam perpetuo habere videatur; neque enim Luna lumen habet ex se, sed ex sole recipit. & $\mu\eta\nu\eta$ aqua voce $\mu\eta\nu$, id est mensis dictus est: & $\varphi\omicron\iota\beta\eta$, sicut Apollo Phœbus. Virgilius:*

Namque dies Cælo concefferat, almaque cornu
Noctivago Phœbe medium pulsabat Olympum”.

Cornut. de nat. Deor. L. 3. C. 7.

when

when collected in the Focus of a burning Glass ; nor is it possible they should, on Account of their infinite Minuteness and Rarity. And indeed these Rays of the full Moon are only secondary not primary Rays, for they will suffer a double Refraction being twice repelled and dispersed. A Pencil of Rays, transmitted from the Sun to the Moon, is repelled by, and rebounds from, the Moon's Atmosphere towards the Earth, without ever touching her Surface. This Atmosphere or secret Power of Repulsion is (according to the last named Author) peculiar to, and actually surrounds all solid Bodies from which Light rebounds, without ever touching the Superficies of those Bodies. The Earth, proves,

—————“ whose hither Side

with Light—though but reflected shines,”†

Milton.

no doubt, a Moon to its near Neighbours, and reflects its borrowed Rays upon other Bodies,

† Des Cartes shewing that all the Planets borrow Light from the Sun, and reflect it on each other, &c. thus proceeds, “ Denique idem de terra experimur ; conflata enim est ex opacis corporibus, quæ Solis radios excipientia, illos non minus valide quam Luna reflectunt ; quin etiam nubibus est involuta, quæ licet multo minus opacæ sint, quam pleræque aliæ ejus partes, sæpe tamen ipsas Videmus, cum a Sole illustrantur, non minus albicantes esse quam Lunam ; adeo ut sit satis manifestum, eam ratione luminis a Luna, Venere, Mercurio, aliisque planetis non differre. Quod etiam confirmatur ex eo, quod Luna existente inter Solem & Terram, ejus facies quæ a Sole non illustratur, debile quoddam lumen ostendat, quod facile conjicimus ad illam pervenire a Terra, quæ tunc radios a Sole receptos eam, versus reflectit : minuitur enim paulatim, prout pars Terræ a Sole illuminata, ab ea se avertit.” Princip. Philos. pars tertia.

dark as itself, in the Absence of the Sun; from which all the Planets deduce their Light as from one common infinite Source. May not the Earth, which is a * Moon to our Moon, serve as one to Mars or Venus, so far as its distance will admit?—

While I sat at the Foot of a Mountain in the Moon, whose Summit was covered with a thousand aromatic ever verdent Shrubs; gazing on her pendant Rocks, which Nature's strong Convulsions had shattered and rendered strangely awful! listening to the soporiferous Murmurs of a bubbling Rivulet, which on a pebbly Bottom, in many a sportive Winding, glided by; and on whose opposite flowery Margin reclined a beautiful Shepherdess, sweetly attentive to the melodious Pipe of her beloved Shepherd, whose Touch harmonious surpassed that of Orpheus, or Amphion, whose Strains enchanting upreared the Walls of Thebes: A Sage, on whom sat venerable Age and native Majesty, from his Cot, sequestered in the Bosom of a bordering Wood, approached and thus addressed me. Hail curious Stranger, Inhabitant of yonder glorious Moon, which rides resplendent on our Horizon! Thrice welcome to these

* “ The Lunarians see this Volva (our Earth) increase, and decrease in the same Manner, with the same Phases, and for the same Reasons as our Moon; but the same Period of Phases, which we call a Month, they call a natural Day, &c. Consult Dr. Gregory's Astron. L. 6. prop. 9. &c.

happy Shades, where rural Bliss goes Hand in Hand with rural Innocence ; stay here with us, and we will shew thee all the Kingdoms of this little Globe ; their Kings, Cities, and Laws ; their People, Customs, and Manners ; their Arts and Sciences ; that thou mayest, on thy Return, convince the Unbelievers of thy World, our brighter Moon, that this, their Moon, is as populous as their so much boasted Earth ; and that the almighty, eternal, infinite, incomprehensible God, our kind, merciful indulgent Father, whom we deprecate and adore, doth not delight to have that pitiful Ant, that vain reptilean Creature Man, limit or circumscribe his Works ; because they are vast and innumerable, reaching from Infinity to Infinity ; being every Way worthy of their great, ineffable, autocratorical, automatus Author and Supporter !—View this studded Canopy of Heaven ! this bespangled Arch ! this Concave set with Brilliants ! Each sparkling Lustre is a World ; a mighty World formed in the Hand of God, and peopled as thou seest this is.—O Lord, how manifold—Here I was suddenly caught up and in a Moment wafted to my native Isle—A while I pondered on the unsearchable Ways of God, paused—and went to rest.—



C A P. XII.

Of Mars.

WE now arrive at Mars, which is distant from the Sun about one hundred and twenty-three millions of Miles. He revolves round the Sun in one Year three hundred and twenty-two Days and seventeen Hours, which completes his Year. He is nearly six Times less than the Earth; and the Portion of Light and Heat which he receives from the Sun is but half of that which the Earth receives. He finisheth his Rotation on his Axis in twenty-four Hours and forty Minutes, which constitutes his Day. Mars is situated at 4,584 Semidiameters from the Earth, in his mean Distance; and as he hath no Satellite to wait on him (at least none known to us) to supply him with Light in the Sun's Absence, it is not improbable but that the Earth may reflect on him, in certain Points, her borrowed Rays, and serve him as a Moon. And this Conjecture seems strengthened, by considering the Property of Reflection in all rare, ærial Bodies, of which is the Atmosphere of all Solids; and which repels and reflects.

reflects the Light without suffering it to touch the Surface of those Bodies. The Moon is an opake Body, and without doubt an inhabited Globe, whose constituent Parts are similar to the Earth's; she is nearly fifty Times less than the Earth; is seated 49 Semidiameters from it, in her mean Distance: Does not she reflect Light on the Earth, in proportion to her Increase, Decrease, Distance and Mass? And may not the Earth (except its not regarding him as its Centre) act in the same friendly Manner to Mars, by reflecting its borrowed Light on, and illuminating his Disk, in the Absence of the Sun?

There is no Doubt but that, to the Inhabitants of Mars, our Earth appears with different Phases. I know it will be objected that the Earth, in Magnitude, appears to the Eye, in Mars, little bigger than one of the fixed Stars to us; but though the great Distance may seem to authorize such Objection, yet it is probable that when the Earth's Density, and vast Thickness and Weight of its Atmosphere are rightly considered, Part of that Objection will vanish: At least we may suppose that the almighty Artisan hath either appointed some Attendant to wait on Mars as his Moon, or that the Earth in some Measure supplies that Deficiency. Perhaps hereafter either some such Moon, revolving round Mars as her Centre, may be discovered;

or that the Earth, though at so great a Distance, actually reflects a large Portion of Light on that Planet. By what Method or Agent Mars is illuminated in the Sun's Absence, I believe is not certainly known; but that he is inhabited, and that God has made every Thing therein for the Good and Comfort of its People, and endued them with Constitutions suitable thereto, will not be denied; because it is of no Use to us; and to admit its being peopled is more consistent with, and congruous to the infinite Power and Wisdom of God; who hath certainly made this, and all those other mighty Worlds which hang round us, for some great and noble Purpose. And indeed we must be very narrow minded even to suppose that the Creator would form such immense Globes, and posite them in the ætherial Regions for our Observations and Amusement only.†—Moreover, of what Use or Pleasure can those prodigious Stars or revolving Worlds be to us, which are situated beyond the utmost Bounds even of our

† “Since the Sun's Light is not transmitted through Mercury and Venus when placed against him, it is plain they are dense, opake Bodies; which is likewise evident of Jupiter, from his hiding his Satellites in his Shadow; and therefore, by Analogy, the same may be concluded by Saturn, &c. ---Since, then, Saturn, Jupiter, both their Satellites, Mars, Venus, and Mercury are opake Bodies, shining with the Sun's borrowed Light, are furnished with Mountains, and encompassed with a changeable Atmosphere; they have of Consequence Waters, Seas, &c. as well as dry Land, and are Bodies like the Moon, and therefore like the Earth. And hence nothing hinders but the Planets may also be concluded to be inhabited, &c.”---

Chamb. Dict. See Planet.

telescopic Sight? Those, invisible to the naked Eye, must be considered, by the Generality of Mankind, as neither pleasing or necessary, as relative to them; nor are they the latter to any the most learned and sagacious, nor to the Globe we inhabit; and therefore of Consequence must be so to their own or neighbouring People.—

Such are thy Works, Jehovah, that tis plain,

The least that liveth, liveth not in vain;

But in its Place proportionate doth tend

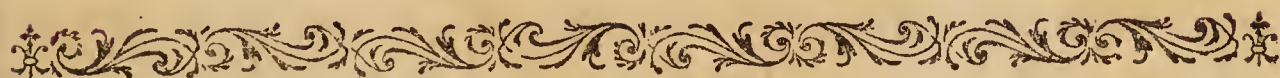
To some real Good, or necessary End.

Hence, then, we learn that those vast Globes that lie

Beyond the Bounds of our extended Eye,

Roll not for us, but for those Beings who

Partake their Light, respective Uses know.



C A P. XIII.

Of Jupiter.

JUPITER is larger than all the Planets put together (the Sun excepted) and is situate, in his mean Distance from the Sun, four hundred and twenty-four millions of Miles; which is about six Times more remote than our Earth.

† His Diameter is eighty-one thousand one hundred and fifty Miles; he travels at the Rate of twenty-four thousand Miles every Hour, and completes his annual Revolution in eleven Years three hundred and thirteen Days and fifteen Hours; which makes one Year with his Inhabitants: He performs his Rotation on himself in nine Hours and fifty-six Minutes, which constitutes his Day.*—Hence it is evident that his diurnal Velocity exceeds that with which he moves in his annual Orbit; which is a very singular Phænomenon, and most wonderfully displays the mighty Power and Wisdom of God, who hath in a great Measure compensated the small Share of Light and Heat which this Globe receives ‡ from the Sun (but equal to a 28th of ours

† “ Jupiter has three Appendages called Zones, or Belts; which Sir Isaac Newton thinks are formed in its Atmosphere. In these are several Maculæ, or Spots; from whose Motion, the Motion of Jupiter round his Axis, is said to have been first determined.” *Chamb. Dict.* See Jupiter.

* “ The Day and Night are of the same Length in Jupiter all over his Surface, viz. five Hours each; the Axis of his diurnal Rotation being nearly at right Angles to the Plane of his annual Orbit.” *ibid.*-----“ Jupiter’s Year is almost equal to twelve of our Years; but on the other Hand, the natural Day will be less than ours, scarce arising to ten of our Hours: (And the Motion of Jupiter about its Axis, is performed in the least Period of all the diurnal Rotations which the Astronomers have hitherto observed in any of the celestial Bodies :) Whence, in Jupiter, the Year consists of above ten Thousand Days; Jupiter’s Day is divided into an artificial Day and Night, almost equally over the whole Surface of Jupiter; because the Axis, about which Jupiter revolves, is almost perpendicular to the Plane of the Orbit which he describes about the Sun.”---

Greg. Astron. L. 6. prop. 5.

‡ “ The Diameter of the Sun, seen from Jupiter, will appear a little more than five Times less than it does when seen from the Earth; and
“ therefore

ours) by the Swiftnefs of his diurnal Motion; whence his Returns to the Sun are proportionably quicker. God hath alfo, in Confideration of Jupiter's great Distance from the Sun, furnished him with four Moons large as our Earth; which constantly attend him in his Orbit, gravitate on him as their Centre, and he with them on the Sun as their common Centre. They mutually illuminate his Disk, and in the Abfence of the Sun afford his People Light; which is a further ftriking Inftance of God's infinite Wifdom, and Goodnefs to his Creatures. The neareft of thefe Moons revolves round Jupiter, as its Centre, in forty-two Hours and thirty-fix Minutes; the fecond in three Days thirteen Hours and fifteen Minutes; the third in feven Days three Hours and fifty-nine Minutes; and the fourth and moft remote in fixteen Days eighteen Hours and an half.†—Jupiter

“therefore its Light and Heat will be twenty-feven Times lefs in Jupiter than with us.” Greg. Aftro. L. 6. prop. 5.

† “Thefe four Moons muft make a pleasing Spectacle to the Inhabitants of Jupiter, if it be true there are any; for fometimes they rife all together; fometimes they are all together in the Meridian, ranged one under another; and fometimes they all appear in the Horizon.” Chamb. Dict. (Jupiter)----“The Spectator, in Jupiter, will have four Sorts of Months denominated from the four Moons: There will be more than 2407 of the leaft Months in the Year; of the Months immediately greater, the Number will be about as little again; of the third Order, the Number will be about fubduple in a jovial Year, or about fubquadruple of the leaft; but of the greateft Months there are about 254 in a Year. And therefore the Rotation of the Time be fomething more intricate on Jupiter, becaufe the Year contains a greater Number of Days; yet by thefe four Kinds of Months it becomes ready enough: For in the leaft Month there will be only four Days and a Quarter, but in the greateft fomething more than forty Days, &c,” See Greg. Aftro. L. 6. prop. 5.

and

and his Moons, which illuminate him by the Reflection of their borrowed Light, are opaque, dense Bodies ; and undergo all the various Changes of our Moon. Their Opacity is sufficient to prove them habitable, and their prodigious Bulk and borrowed Light confirm that Proof. Were we to think otherwise, our Ideas would be unworthy of the transcendent Works of God ; but indeed such is the boundless Ambition, and insatiable Lust of Man, that he imagines all the sparkling Lustres strewed through the unlimited Regions of the Heavens shine but for him ; and, were it possible, he would usurp their Dominion, and not leave their eternal Creator one single Island whereon to reside.

Astronomers have found the Satellites of this Planet useful, in discovering the Rapidity of Light and Longitude at Sea : Nevertheless neither he nor they are absolutely necessary, with respect to us ; and therefore must be so to each other and their respective People, which, no doubt, they possess. Such is the mighty Power of God ! such his incomprehensible Prescience ! such his infinite Wisdom and presiding Providence ! that no Fault or Disorder in his Works appear ; but all are Harmony, Beauty, and Order ; serving those vast Designs and Purposes intended them in the Beginning by him who is the Creator, God, and Father of all Things ; to whom be all Honor, Glory, Might, and Dominion, now and for ever.— C A P.



C A P. XIV.

Of Saturn.

SATURN the most remote of all the Planets, we view at 777,000,000 of Miles in his mean Distance from the Sun; nearly ten Times further off than the Earth; and the Portion of Light and Heat he receives from the Sun is about ninety Times less than ours. Whence we consider Saturn and Mercury as the two opposite Zones of the planetary World; in some Degree similar to our Torrid and Frigid Zones, having People with Constitutions suited to their respective vast Extremes. Saturn's Motion is equal to eighty thousand Miles an Hour; and he finishes his Revolution round the Sun in twenty-nine Years, one hundred and sixty-seven Days, and ten Hours; which concludes his Year. He is, in Diameter, sixty-seven thousand eight hundred and seventy Miles; is six hundred Times bigger than the Earth, and little more than half the Dimensions of Jupiter. The Ring that surrounds Saturn, in the same Manner as the Horizon of a Globe, hath long puzzled the Brains of Astronomers

nomers and Naturalists to find out its Nature and Use, but without any certain Success.—The Breadth of this Ring is equal to its Distance from Saturn. * Saturn hath also five Satellites or Moons, the nearest of which revolves round Saturn as its Centre, in one Day and twenty-one Hours; the second in two Days and eighteen Hours; the third in four Days, and fifteen Hours, and an half; the fourth in sixteen Days; and the fifth, and most remote, in seventy-nine Days and eighty Hours. Whether these Moons borrow their Light from the Sun, or from the fixed Stars, those other mighty Suns, or from both, we cannot certainly determine.—Thus we have travelled through the planetary System, †
seen

* “The Ring which encompasses Saturn (says Dr. Gregory) is a wonderful Phænomenon to an Eye in Saturn; for it is the only Thing of that Kind seen from afar, and which has long since excited the Curiosity of all Philosophers. This Ring gave Occasion to the learned and ingenious Dr. Halley, when he enquired into the Causes of the Variation of the declining magnetic Needle, to suppose the Globe of the Earth to be divided into Crusts, and concentrical Nucleus’s (see Philosophical Transactions, No. 195) after Kepler, who did the same in the 4th Book, Page 586 of his Epit. to the Copernican Astronomy, when, from the magnetic Direction, he investigated the Causes of the Inequalities of the Planets. What if this Ring should be the remaining Part of an outward Crust, fallen on the Nucleus within it, and the Ruins of it still to be seen? For if Saturn was ever of the same Diameter, as now his Ring is, it was of the same Magnitude, when seen from the Sun, as now Jupiter’s apparent Diameter seen from it, &c”----Consult Dr Greg. Astron. L4. prop. 68, 69, 70, & Schol. also L. 6. prop. 6.

† As the Notions and Writings of Men, even of the most learned and sensible, are frequently, in all Ages, whimsical and inconsistent, and calculated more to raise our Wonder, than guide us to Truth and Happiness.

seen Glory involving Glory, vast and immense, the Work of an almighty, eternal God; from

ness; which should be the principal Aim of every Author: It may not be unpleasing to the learned Reader to be here reminded, that many of the old Philosophers (besides those who taught that all Things arose from Dryness and Moisture, or Heat and Cold) supposed that the Sun, Planets, and fixed Stars were chiefly formed of Water; nay, that the whole Heavens were first composed of that Element; to which End I shall quote a Passage from the learned Favorinus de Hominis excellentia P. 178. where, after giving us the Opinions of several of the most eminent of the Ancients, concerning the Production and Origin of all Things, he thus proceeds, “ Quare (says he) a primo ad ultimum aqua videtur fuisse materiale subiectum, ex quo cœlestis tota fabricata est sphaera: eo, s. quo diximus modo; quem attendens fortasse Thales ille Milesius, unus e septem sapientibus, quique omnium primus de naturalibus fertur quæsisse, aquam dixit, aqua nata sunt omnia; hoc est, sine qua nulla sunt facta, nulla creata; & propterea bene Homerus aquam convocavit rerum omnium parentem, quando videlicet scripsit

Οκεανον τε Θεων γενεσιν, και μητερα Τηδυν.

Oceanumque Deum patrem, Tethynque parentem.

Ubi animadversione dignum, tantum Poetam, tantumque Philosophum per Deos, & Deum nomine, five Deorum, citra ullam controversiam intellexisse Cœlum, & Sidera, quos solos a motu (ut Plato testatur) prisca dixere Deos, quocodem nomine Trismegistus etiam Cœlos, Iovem, Saturnum & alios vocavit *ΘΕΟΥΣ*, Deos ab incitatiores cursu, five motu, quo cœli feruntur; quid enim aliud *ΘΕΕΙΝ*, nisi currere? & quid Aqua, unde Cœli producti, mobilis fluxibilis, ad motum citatius? His accedit, quod quid aliud Planetæ significat nomen, quam mobilis, aut errantis? Aqua igitur primordium fuit sideribus, stabilibus, errantibus, quæ lumen sanctum, ex oceano Trismegistus vocavit, hoc est nata: Tethysque parens est omnium, substantia, s. humida & sicca, nempe tellus madefacta, confusa, & admixta cum aquis, quorum duorum admixtionem, confusionemque Chaon appellarunt antiqui; Orpheus autem (ut scripsit Athenagoras philosophus Christianus, referente Steucho lib. 7 de perenni phylosophia cap. 10) primum Deorum originem (hoc est siderum, ut fuimus interpretati) ex aqua dixit: & notandum hic, Orpheum fuisse illum, qui, & siderum nomina primus excogitavit, eorumque ortus, & quæcumque eis gesta essent, enarravit, &c.”

whom

whom all our present Enjoyments spring, and without whose Aid and Mercy we never can enjoy everlasting Happiness.—



C A P XV.

Of Comets.

LO! now we reach the Comets mighty Tracts! wherein they run through boundless Realms, and Systems infinite! Here we pursue them in their solitary Recesses, to Distances immeasurable! In every Direction they swiftly fly, and from dark, dreary, frigid Regions, where Sol darts not his Rays, or sprinkles his congenial Heat, they fetch new Matter, fresh Pabulum, wherewith they carefully repair his constant Loss; † and from him return, dragging mighty Tails, impregnated with his Light and Heat, wherewith to bless those vast Extremes that know him not; by which good Offices they become the Preservers of numberless central Suns and Solar Systems scattered throughout the mundane Regions, and consequently of all created Beings.—O God, how great and wonder-

† Query. Whether, with the AEtherial, electrical Fluid, the Loss, or daily Waste of the Sun is not repaired?----

ful are all thy Works! how inexhaustible thy Wisdom and Goodness!—If we consider the Substance of the Comets, so strange in one Part for its Fixity, and in the other for its Volatility, we must admire the powerful Hand that fashioned them!—The Vastness of their Ellipses, nearly approaching to parallel right Lines, yet returning into themselves; their being placed in various Planes, moving in all Directions, yet so as not to interfere with, or disturb the planetary Motions; their regarding the Sun as their Centre (he being in one of their Foci) their prodigious Velocities and different Periods in which they perform their Revolutions, are all Objects worthy of Observance, and are productive of the greatest Admiration. —† And here, referring my Reader, for their particular Phænomena, to Astronomers, I shall conclude with observing that the only probable Use of the Comets is that of repairing the Loss of the Sun, which he constantly, according to Newton, and as I before mentioned, sustains, and would, were it not for these mighty Emendators, become dissipated and lost; and therefore instead of being, on their Appearance, the Forerunners of horrid Wars, or universal Destruction, as some

† See Dr. Halley's Synop. of the Astron. of Comets. Also Dr. Greg. Astron. L. 1. prop. 1, 10, 14. L. 5. prop. 1, 2, 3, 4, 5, 6, 7, 8, 9, &c. and L. 6. prop. 7.

have foolishly imagined, they are the certain Messengers of Reparation and Benevolence ; to whose Agency we owe, in a great Measure, the Preservation of our Solar System, and consequently of our own Existence.——



C A P. XVI.

Of the Fixt Stars. †

IMMENSE ! prodigious ! ineffable Nature ! what art thou ? or where are thy Limits fixed ?—In the planetary and cometary World what have we beheld ? a Point ! a Spark ! a meer Effluvium of God's inconceivable Glory ! —Here ! in Nature's gorgeous, infinite, ætherial Fields are myriads of central Suns, surrounded with revolving Worlds, peopled as our own ! Here Suns rise on Suns, and Worlds on Worlds ! Glory on Glory ! 'til we reach the Source, the Fountain, the great effluent, divergent Point ; the inextinguishable, neverfading Cabinet of

† “ Hipparchus nunquam satis laudatus, ut quo nemo magis approbaverit cognationem cum homine Siderum, animasque nostras partem esse cœli, novam Stellam, & aliam in ævo suo genitam deprehendit : ejusque motu, quæ die fulsit, dubitationem est adductus, anne hoc sæpius fieret, moverenturque & eæ, quas putamus affixas, &c.” Plin. nat. Hist. Lib. 2. Cap. 26.

Radiance; † whence all Life, all Light and Glory floweth; feeding, lighting, irradiating, and supporting Nature's mighty, furrounding System, as the Sun does that of this little Circle!——

We have all the Reason in the World, from the immense Distance of the fixt Stars, to suppose that each Star is a central Sun, and hath its Planets peopled as our own; and in like Manner revolving round it. The before celebrated Dr. Gregory, after giving a general Idea of our System, says, “The rest of the mundane Space is to be conceived as divided into Spaces, just like that we have been describing, (the Space that the planetary System contains) each having one of those Stars in its Centre which are called fixt Stars; performing the Office of a Sun, and having, it may be, Planets and Comets of its own revolving about it”. And the ingenious Author of a small Treatise on Astro-theology observes, that “It is an established Maxim, founded on Experience, that nothing in Nature was made in vain, and that all the Works of Nature, of the same Kind, were destined to answer the same Ends and Purposes; the Stars therefore are those glorious Bodies which, by their Light, and Heat, and central Forces, govern and regulate the Moti-

† “A thousand Worlds, if we with him compare,
Less than so many Drops of Water are.”

Waller.

ons of their respective planetary Bodies, and prove the natural Means of Motion, Life, and Vigour, to all their various Inhabitants ; and every Thing likewise that may be necessary for the Life and Growth of Vegetables, Fossils, and other such like Bodies. These Stars, for what we know, may be infinite in Number, since by a Telescope, they appear more numerous than to the naked Eye, and still more so, in Proportion as the Telescope hath a greater magnifying Power ; so that it is not doubted but that if a Telescope could be found whose magnifying Power was infinite, such Stars would then be discovered through all the Infinity of Space ; the Universe therefore is, beyond all Dispute, replete with central Suns and Systems of planetary Worlds, all placed at an immense Distance from each other at the same Time, that the gravitating Forces of one might not interfere with, or disturb the Motions of the other ; such is the great and noble Idea we ought to entertain of the Works of the Author of Nature ; whose Power and Wisdom are infinite, and to whom, it must be supposed, as easy to form Myriads of mundane Systems as one."—To him alone be all Glory, Adoration, and Praise for ever and ever, Amen.

A
RETROSPECTIVE VIEW
O F
G O D and N A T U R E.



C A P. I.

Of God.

HOW awful! how tremendous! how incomprehensible is God!—How vast! how complicated! how unsearchable his Works!—If we deny any Thing to be co-eternal with God, then it follows that all Things but He had a Beginning, that is, they at some Period or Time began to be: Hence it is evident, that before the Angels, and the great boundless Universe were by him † created, or spoke into Existence, he was alone! —How

† “ Before the Mountains were brought forth, or ever thou hadst formed the Earth and the Worlds, even from everlasting to everlasting, thou

—How astounding the Thought!—Over what was exercised his Providence, his Power, or Dominion?—How could he taste the Charms of Society; the sweet Intercourse which now he hath with his Creatures?—On whom could he shew his Justice, or his Mercy? Or from

thou art God.” Psal. 90. v. 2. The Ancients seem to have been as much divided in their Opinions concerning the Nature of God, as they were about that of the human Soul; as appears from Cornutus de nat. Deor. p. 171. “Thales Milesius (inquit) Deum esse dixit, mentem cunctarum rerum ex aqua procreatricem: aquam enim putavit, initium esse rerum omnium. Et Pythagoras nihil aliud Deum esse credidit, quam animum per Universas mundi partes diffusum. Cleanthes autem et Anaximenes Deum statuerunt aerem, eumque gigni, esseque immensum & infinitum, et semper in motu. Sed Anaxagoras ante eos mentem infinitam, & Xenophanes mente adjuncta omne prætere aquod esset infinitum, Deum esse putaverunt. Plato vero censuit mundum ipsum & cælum, & astra, & terram, & animos Deum esse. & Aristoteles modo menti, modo ipsi mundo, modo Cæli ardori omnem tribuit divinitatem, quem Sequutus est & discipulus ejus Theophrastus. Sunt qui naturalem vim divina ratione præditam, et naturalem legem Deum fecerint, Chrysippus & Zeno. Sunt qui naturam ipsam Deum statuerint, ut Straton Theophrasti auditor.” Which Diversity of Opinions Lactantius (Lib. 1. c. 5.) endeavours to reconcile, in shewing that the whole tends to a Proof of the Existence of one and the same God, by whose Power and Providence all Things were produced, and are governed and preserved. “Horum enim omnium sententia (says he) quamvis sit incerta, eodem tamen spectat, ut providentiam unam esse consentiant. Sive enim natura, sive æther, sive ratio, sive mens, sive fatalis necessitas, sive divina lex, sive quid aliud dixeris: idem est, quod a nobis dicitur Deus. Nec obstat appellationum diversitas, cum ipsa significatione ad unum omnia revolvantur.” Notwithstanding which Cornutus affirms that there were some who not only doubted, but absolutely denied that there was a God. “Quin & fuerunt, (ait) qui, sint ne dii, dubitaverunt, & qui etiam esse omnino negaverunt, ut Protagoras, Diagoras, et Theodorus.” Cornut. de nat. Deor. L. 1. p. 172. “Mahomet (says Voltaire) being asked who was that Alla whom he announced, “He it is (he replied) who holds his Being of himself, and of whom all other Beings hold their Existence; who neither engenders nor is engendered and to whom nothing can be likened through the whole Extent of Being.” Voltair’s Hist. of Persia, Arabia, and Mahomet.

whom

whom receive Invocation, Adoration, or Praise?—Did his Omnipresence illuminate the prodigious, unfathomable, infinite Space, which this Universe, this beautiful-compacted System of inscrutable Nature now takes up; or was it spread with horrid Darkneſs, wrapped in the ſable Curtains of perpetual Gloom?—Where then was the high, the ſupercæleſtial Olympus, whoſe Floor is paved with the Stars of Heaven; † or where was placed JEHOVAH's blazing Throne!—Ere Phœbus drove his flaming Chariot through the azure Skies; or ſhot his vivifying Radiance on the Earth; ere Aurora roſe from her ſpicy Bed, or decked the Morn in Bluſhes; ere Cynthia threw her ſilver Beams upon the trembling Wave, or Strephon lighted to his Stella's Arms; ere the Heavens were ſtrewed with ever-blazing Luſtres, or the Earth began; ere the Galaxy was paved with pendant Stars, or the Angels roſe to ſhout the Praise of God; ere vaſt Creation flowed, or Nature wakened from primæval Night; Oh! ſay what then did live beſide our God, our great eternal King!—What ever was created did begin, and had that Begin-

† “Candidus inſuetum miratur limen Olympi
Sub pedibusque videt nubes & Sidera Daphnis.”

Virgil.

“Eſt via ſublimis cœlo manifeſta ſereno,
Lactea nomen habet! candore notabilis ipſo.
Hac iter eſt ſuperis ad Magni teſta Tonantis
Regalemque domum.”----

Ovid.

ning, that *primordium mirabile*, from some great, pre-existent Cause.—What are six Thousand Years to Eternity!—And suppose we e. g. reckon from the first Creation of Angels to this Time, a Space of six hundred thousand millions of Years, what is it to the immense Stretch of Eternity!—Whence we are under a Necessity of giving a longer Date to Creation, or of supposing God to be alone; and for infinite Ages pre-existent to all Things.—But let me collect my scattered Thoughts.—The Existence of a God is clearly evident; an infinite, omnipotent, eternal, all-creative Being appears in the Glories of the Heavens and Earth. †—The Idea of a God, a supreme Being who made and governs all Things, is implanted and inhærent in our very Natures; and a Man who denies the Existence of his God, gives his Heart the Lie *—

† “ *In mundo Deus est aliquis, qui regit, qui gubernat, qui cursum astrorum, qui mutationes temporum, rerum Vicissitudines ordinesque conservat, terras & maria contemplans, hominum commoda, vitasque tuetur.*”
Cic. 1. de nat. deor.

“ *Deus fit princeps & suprema rerum omnium causa, & quidem liberima simul & potentissima, plenumque habeat in alias Causas dominion.*—*Deus est, qui viget, qui sentit, qui meminit, qui prævidet, qui regit & moderatur, & est eternus.*”
ibid. Som. Scip.

“ *Solus Deus est causa absolute prima omnium quæ in mundo fiunt.*”
Baronii Metaphys. p. 99. “ *Sicut enim lumen a sole in corpora receptum, pendet a Sole ipso, sic omnis vita, & esse creatum pendet a suprema causa, quæ Deus est.*”
Lanfrank Opusc. 1. c. 1.

* “ *Firmissimum hoc afferi videtur cur Deos esse credamus, quod nulla gens tam fera, nemo hominum, tam sit immanis, cujus mentem non imbuerit deorum opinio.*”
Cic. 1. Tusc.

The Chinese, Persians, Arabians, Indians, Egyptians, Greeks, and Romans have ever been persuaded of the Existence of a God, a supreme, eternal Being, Father of Gods and Men; † who hath created and fashioned the Heavens and the Earth by his almighty Power: Him they invoked and adored as their great Lord, and common Father, Sovran of Heaven and Earth. “ Thus did the Patriarchs teach, the Prophets, and all the Wise-men among the Jews; thus the Priests among the Egyptians, the Magi among the Chaldeans, the Gymnosophistæ among the Indians, the Druids among the French, and the chief Sects of the Philosophers among the Grecians, to wit, the Pythagoreans, the Platonists, and the Stoicks. The very Savages of America have this Persuasion of a Deity.

The celebrated Voltaire, in the Beginning of his Elements of Newton’s Philosophy, speaks thus of that great Man, “ Newton, says he, was fully persuaded of the Existence of a God, and by that Term understood not only an infinite, almighty, eternal, creative Being, but a Master who had established a Relation

† “ Ille pater rectorque deum; cui dextra trifulcis
Ignibus armata est, qui nutu concutit orbem.

Ovid’s Metamor. L. 2. Fab. 13.

Olli subridens hominum Sator atque deorum,
Vultu, quo cœlum, &c.----

Virgil Æn. Lib. 1.

-----“ Divum pater annuisset
Rebus.”-----

Hor. L. 4. Ode 6.

between himself and his Creatures; as without this Relation the Knowledge of a God is only a barren Idea, that would seem to invite every Reasoner of a perverse Nature to the Practice of Vice by the Hopes of Impunity. Accordingly that great Philosopher, at the End of his *Principia*, makes a singular Remark, namely, that we do not say my eternal, my infinite, because these Attributes do not at all relate to our Nature, but we say, and it is our Duty to say, my God: and are thereby to understand the Master and Preserver of our Life, the Object of our Thoughts.*†—Notwithstanding what the great Mr. Lock may have said to the contrary in his Refutation of innate Ideas, this Notion of the Deity is uni-

* The Justice, Goodness, and Mercy of God, both as a Father and Master, are transcendent; he would have us be just, humane, and righteous; he would make us harmoniously happy here, and even courts us to the Way of being eternally so hereafter. He will judge every one according to the Purity of his Heart, and not agreeable to his Vanity, his Riches, or Titles. With him the poor honest Beggar is greater than the licentious Prince.----Oh! how gracious and bountiful is our almighty Maker! he hath given to all the Means of Happiness and Comfort; and it is our own Faults if we don't enjoy them.----“Deus enim (says that excellent Writer Lactantius) qui homines, generat, & inspirat, omnes æquos, id est pares esse voluit. Eandem conditionem vivendi omnibus posuit, omnes ad Sapientiam genuit, omnibus immortalitatem spopondit. Nemo a beneficiis ejus cœlestibus segregatur. Nam sicut omnibus unicum suum lumen æqualiter dividit, emittit omnibus fontes, victum subministrat, quietem somni dulcissimam tribuit: sic omnibus œquitatem, virtutemque largitur. Nemo apud eum Servus est, nemo dominus. Si enim cunctis idem pater est, æquo jure omnes liberi sumus. Nemo Deo pauper est, nisi qui justitia indiget: nemo dives, nisi qui virtutibus plenus est, nemo denique egregius, nisi qui bonus, & innocens fuerit: nemo clarissimus, nisi qui opera misericordiæ largiter fecerit: nemo perfectissimus, nisi qui omnes gradus virtutis impleverit.”

Lac. L. 5. C. 15.

verfal; and tho' discovered by various Means, and in different Forms, is born with us, and inseparable from our Natures. †—Heathens, without the Light of Revelation, or any other incentive to such a Belief than what flowed from the Light of Nature, have expressed themselves concerning the supreme Being with a Beauty and Energy that surprize us. The very Savages have shewn a Knowledge of God, and, from Instinct only, adored and praised his tremendous Name. May not God have sown the Semina of the Knowledge of himself in our Embryo, and moulded them in our very Natures? Grain is sown in the Earth, but it requires Time for Growth, Extension, and Maturity. God hath sown the Knowledge of himself in the Primordium of Man; and it ripens, extends, and displays itself, in Proportion to the Strength and Perfection of the natural Faculties, and the Age and Cultivation thereof. ‡—It is probable, that, was a Child brought up in an absolute Ignorance of Letters, never told of any such Thing as a God, never to hear his Name or any of his Attributes mentioned, he would, at a

† See Stillingfleet's *Origines sacrae* Lib. 3. Cap. 1. Sect. 6, 10, 11, 12, 13, 14, &c. also Dr. Hen. Mores *Antid. con. Ath.* L. 1. C. 9 & 10.

‡ The celebrated Mr. Locke (*Lib. 1. C. 4. Sect. 8, 9, &c.*) absolutely denies the Idea of God to be innate; but the Authorities, and especially the Latin Quotation, he brings in Proof thereof, may, in Point of Truth, be justly doubted; at least they strike my humble Judgement in that dubious, inconclusive Light.

certain Age, find in himself some strange, confused Ideas of an almighty God, a Creator who gave him and all Things being; but of whom he could not properly express himself.

That all Men, from one End of the Earth to the other, have the same natural Notions of Good and Evil, Virtue and Vice, is evident; * why not the same Knowledge of a God?

Is

* It may not be thought impertinent to advance, in this Place, the Opinions of two very eminent Writers of different Nations (Voltaire, and the Tutor of the great Gustavus Adolphus King of Sweden) how far natural Religion, or the bare Light of Nature may lead to the true Knowledge of God, and discover to us, as moral Agents, our Duty to him and each other; and consequently point out those invaluable Blessings flowing from that secret Tie, that invisible Chain which binds us in Society. "As for natural Religion (says the former) never was Man more zealous for it than Newton; unless we except Leibnitz himself, his Rival in Science and Virtue. By natural Religion I mean the Principles of Morality common to Mankind. Newton, indeed, admitted no innate Ideas, no Sentiments, no Principles. He was, with Locke, persuaded that all our Ideas proceed from the Senses as they disclose themselves. But he believed, that God having given the same Senses to all Men, the same Wants, the same Sentiments; consequently the same rude Notions, every where the Foundation of Society, prevail among all Mankind. It is certain that God has given to Bees and Ants, something to induce them to live in common, which he has not given to Wolves and Falcons. It is certain, from all Men's living in Society, there is, in their Essence, a secret Tie by which God intended to connect them together. Now if at a certain Age the Ideas, flowing from the Senses to Men, all organized in the same Manner, did not gradually give them the same Principles necessary to Society, it is certain that such Society could not subsist. This is the Reason why Truth, Gratitude, Friendship, &c. are esteemed from Siam to Mexico." ----- "That Religion (says the latter in a Letter addressed to his royal Pupil) which is founded on the Light of Nature, may be comprehended in five principal Questions, the natural Answers to which will not only explain to us many eternal Truths, but also the Nature of our temporal Duties. The first Question will be, "who can have made this wonderful Fabric the Earth, the Air, and all its feathered Inhabitants; the Sea, and all the various Beings it contains; that surprising Vault, and those innumerable Lamps of the Heavens? Did these spring from their own Seeds? if so, who made these Seeds? Reason answers, an almighty Being, whom each Nation names according to their own Language. The second Question

is

Is it impossible for God to implant in us the Seeds of the Knowledge of himself at the very Moment of our beginning to exist? It is of no Use to object that, was the Knowledge of God universal and innate, Infants would, as soon as born, discover some Tokens of it; for it, like the Seeds of Plants, requires Time to mature. Some Seeds lie Days, others Months, and others again Years in the Earth before they produce a Fœtus; and then they require Time and Nutriment to form a perfect Plant. Shall we contend that, a Seeds lying in the Earth's Bosom for Years before it discovers any sensible

is, "why did God make all these Things? after reflecting a while, our Reason tells us, that God would, by this Means, reveal his Glory to some created Being, whom he hath endowed with Sense sufficient to worship his Creator, and to use the Things created.----The third Question must be, "are we not then obliged in Gratitude to love and honour that God"? Reason answers, by all Means. Do we not confess our Obligation to our Equals, when they do us even a trifling Service! How much more am I obliged to venerate that Being who hath given me all Things!----We shall then ask, if God can with Patience see us act contrary to his Design in creating us? Our Reason replies, no! For she finds, in her simplest Comparison with human OEconomy, that Punishment is the natural Consequence of Crimes; and that every Artist, if he happens to be displeased with the Work of his own Hands, has it in his Power to destroy it.----If I proceed to a fifth Question, it will be, "what is the Nature of God? Reason is at a stand; she finds herself insufficient, and confesses there are in Nature so many Things, for which she cannot account, that it is no Wonder if the Lord of Heaven himself be incomprehensible. Thus you see----that even an Heathen must infallibly discover the Being of a God; that he is almighty, because he hath made all Things; that he must be infinitely wise, because his Works are perfect in their Kind; that he is a benevolent Being, because he hath given us the use of his Creation without any Merit of our own; that he is incomprehensible, because he governs the Universe by invisible Means; that we are bound in Gratitude to love, honour, and worship him; and that, if we neglect these Duties, we must in Justice be called to an Account for it."

Alteration towards the Production of a Plant, is a sufficient Reason to prove that Seed unnecessary; and that the Plant would have been equally produced had no such Seed existed? Why then should we insist that, by Reason the Semen of the Knowledge of God, common to Mankind, doth not disclose itself till ripened by Time and Instruction, no such Semen is necessary?—Sow a Portion of the same Seed in the barren, and in the fruitful Ground; neglect the Fœtuses or Young of the former, and leave them to Nature only; cultivate those of the latter with the utmost Care and Industry; will both form Plants or Flowers of equal Beauty, at equal Periods of Time, and of equal Perfection?—Will their Branches, Blofoms, or Fruit shoot, ripen, and perfect at one and the same Instant?—Certainly not; and for this Reason are we to conclude that the same Seed, the same Nature is not common to both?—The same Reasoning will hold good, with regard to the Seed of the Knowledge of God being moulded or sown in the Embryo of Man; which ripens and extends its Branches in various Manners, in different Degrees, and at different Seasons; according to the Climate, its Soil, Nutriment, and Cultivation. In the Savage it is left to Nature; runs wild, its Fruit barren and imperfect; in the Christian it has the Blessing and Improvement.

ment of Learning and Revelation, to assist its Growth and perfect its glorious and delicious Production. I may mistake, but, by my utmost Endeavours, I cannot suppress the secret Power or Motive which induces me to believe that the Knowledge of God, in a greater or less Degree, is common to all Men under the Heavens: “*Omnibus innatum est, & in animo quasi insculptum esse Deos.*” —

All Men know that there is a God; would all Men love and fear God, in Proportion to their Knowledge of him, how happy would be their present and future State! But alas! Prosperity and the vain Pleasures of this fleeting Life veil him from our Eyes, and expel him from our thoughtless Hearts! — † In Calamity we only seek him! and Danger and Misery a-

† “*Nam tum maxime (says Lactantius) Deus ex memoria hominum elabitur, cum beneficiis ejus fruenter, honorem dare divinæ indulgentiæ deberent. At vero si qua necessitas gravis presserit, tunc Deum recordantur: si belli terror infremuerit, si morborum pestifera vis incubuerit, si alimenta frugibus longa siccitas denegaverit, si sæva tempestas, si grando ingruerit: ad Deum confugiunt, a Deo petitur auxilium, Deus, ut subveniat, oratur. Si quis in mari vento sæviante jacet, hunc invocatur: si quis aliqua vi affligatur, hunc protinus implorat: si quis ad extremam mendicandi necessitatem deductus, victum precibus exposcit, Deum solum obtestatur, & per ejus divinum, atque unicum numen hominum sibi misericordiam quærit. Nunquam igitur Dei meminerunt, nisi dum in malis sunt. Postquam metus deseruit, & pericula recesserunt, tum vero alacres ad Deorum templa concurrunt. His libant, his sacrificant, hos coronant. Deo autem, quem in ipsa necessitate imploraverant, ne verbo quidem gratias agunt. Adeo ex rerum prosperitate luxuria, ex luxuria vero, ut vitia omnia, sic impietas adversus Deum nascitur.*” Lact. Lib. 2. Cap. 1. P. 98.

lone reveal him to us !—O God ! what an Ingrate, what an Infidel is Man !—

It is proved, therefore, that there is a God, infinite, eternal, almighty, all-productive; a Father, a Master, on whom we are dependent, and with whom our substantial Happiness is interwoven; a Creator, Governor, and Preserver of the Universe; but it is not proved what he is, how he acts, or the immediate Place of his Residence.—We cannot form the least, simple, or immediate Idea of him; nor is it possible for any mortal Being so to do.

——“ Properly speaking (says the judicious Brown, proceed. of the Understanding, p. 81. III.) we have no Idea of God; insomuch that we come to the Knowledge of his very Existence, not from any Idea we have of him, or from any Intuition of the Intellect, but from the Observation and Reasoning of the Mind upon the Idea of Sensation; that is, from our Reasoning upon the Work of his visible Creation.—I can have no direct View or Intuition by the Eye, either of Body or Mind, of any Thing in the divine Nature; therefore there is no other Way of beholding him but in the Mirrour of the visible Creation, and particularly in ourselves; so we behold his Wisdom in our Thinking and Reasoning, his Power in our worldly Dominion and Power, his Goodness in the Rectitude of our most commendable

able Passions and Affections.”—“The divine Majesty (says Seneca, p. 381.) is only accessible to the Mind. What this is (without which nothing is) we are not able to determine; and when we have guessed at some Sparks of it, the greater Part lies yet concealed from us.” To know what God is, what he is doing, for what Reason he doeth it, whether he exists in Time or Space, whether he is in Matter or not there, is not assigned to Man. It is a Thing impossible for Man to prove, or ascertain the particular Place of God’s Residence; nay, an attempt of that Kind would be the most daring and consummate Presumption; because he is omnipresent and infinite, and cannot be comprehended by a finite Mind: Therefore no finer or more beautiful Description of the Manner of God’s Omnipresence and Existence can be conceived, than that given by the learned Dr. Clarke, in his second Reply to the German Philosopher (who asserted that God was “*Intelligentia Supra-mundana*”) except that of Sir Isaac Newton in his Principia. The former replies, “God is neither a mundane Intelligence, nor a supra-mundane Intelligence, but an omnipresent Intelligence, both in and without the World. He is in all, and through all, as well as above all.”—The latter says, “God is the same God always and every where. He is omnipresent, not virtually
only

only, but also substantially, for Virtue cannot subsist without Substance.† In him are all Things contained and moved, yet neither affects the other; God suffers nothing from the Motion of Bodies; Bodies find no Resistance from the Omnipresence of God. 'Tis allowed by all that the supreme God exists necessarily; and by the same Necessity he exists always and

† Here I could not help taking Notice of the Answer of the Oracle of Seraphis, a God of the Egyptians, to a King of Cyprus, demanding who and what he was; as we have it in the learned Mr. Seward's Conformity between Pagan and Popish Idolatry. p. 43. (viz.)

“ Εἰμι θεος τοιος δε μαθεῖν, οἶον κ' ἐγὼ εἰπῶ
 Οὐρανίος κοσμος κεφαλῇ, γαστήρ δὲ θαλάσσα
 Γαῖα δὲ μοι ποδὲς εἰσι, τὰ δ' οὐατ' ἐν αἰθερί κεῖται
 Ὀμμα τε τηλαυγὲς, λαμπρὸν φᾶος ἡελιοιο.

Which that ingenious Divine thus renders in English,

“ Would'st thou my Nature know; my Body see.
 Heav'n is my Head; my Belly is the Sea;
 My Footstool Earth; all Æther is my Ear;
 My all-seeing Eye the Sun's refulgent Sphere.”

This Answer might have been justly made by the Oracle of the true and ever-living God; for what can express more emphatically, tho' figuratively, his Greatness and Omnipresence? Is not Heaven the Head-Seat, or Throne of God? Does not God, in Scripture, call the Earth his Footstool? Is not God said to be present in the Deep, in whose watry Bowels his Power is displayed, and whose Inhabitants shout forth his Praise? Doth not the immortal Newton call all Space, or Æther the Sensorium (as it were) of God, in which he is present to, and intimately perceives all Things? And what doth so emblematically and excellently depict, or figure the omnividentive, or all-seeing Eye of God, as the Sun? He, from his Meridian, or vertical Throne, looks into, vivifies, and preserves all Things; so God, from high Olympus, views, presides over, and governs all Creation by his mighty Power.

every

every where. † Whence, also, he is all similar, all Eye, all Ear, all Brain, all Arm, all Power to perceive, to understand, to act; but in a Manner not at all corporal, in a Manner utterly unknown to us; as a blind Man has no Idea of Colours, so we have no Idea of the Manner by which the all-wise God perceives and understands all Things.”——Why hath a Belief of the Existence of a God so universally, and through so many Ages prevailed? Because Man reads it in himself, in the Heavens, and all Creation.—The Power and Glory of God are manifest, and our Dependence on him evident—Ask the Sun who decked his Face in Light, and placed him in the Centre of the planetary System? His Answer, God. The Planets, who commanded them to roll this Way rather than that? Who gave them that omnidiffusive, infinitely expansive Principle, or Ligamen; that all-elastic, sole-spring of circular Motion; that toto-igniffical Spirit, or universal Soul, which impels and guides them in their Courses, restrains their Steps from

† It is probable that Sir Isaac Newton had, in his above sublime Description of the Deity, an Eye on this Passage in Pliny (de Deo) which bears no unstriking Resemblance to Part thereof; “*Quisquis est Deus (inquit) & quacunque in parte, totus est Sensus, totus Visus, totus Auditus, totus animæ, totus animi, totus sui.*” Whence it may be inferred, that when a learned Heathen’s Thoughts are worthy of a Christian Philosopher, we should not be ashamed to borrow them; for we are greatly obligated to the Light of Antiquity and the Heathen Sages, for illuminating our Souls and furnishing us with Materials for the Compositions of most of our best Productions in every Branch of Science and Literature.

wandering and Confusion, and harmonizes and preserves their whole mechanico-celestial Apparatus?—They shout in Chorus, God.—Who taught Philomel her Song, or attuned the melodious Throat of the little Linnet? Whence had the stately Swan her snowy Feathers, and the superb Peacock his gaudy Plumage? Who taught the Spider to weave his curious Web, or the Snail to form his cornu-constructed Palace? Whence gathered the Bee the Art of Distillation, or that excellent Rule by which he is governed? Do the Birds ask of the Air how to nidify, or of the Trees how to make Love?—“Whence is it (says Sir Isaac Newton) that Nature does nothing in vain; and whence arises all that Beauty and Order we see in the World? To what End are Comets, and whence is it that Planets move all one and the same Way in Orbs Concentric, while Comets move all Manner of Ways, in Orbs very excentric; and what hinders the fixt Stars from falling upon one another? How came the Bodies of Animals to be contrived with so much Art, and for what Ends were their several Parts? Was the Eye contrived without Skill in Optics, and the Ear without Knowledge of Sounds? How do the Motions of the Body follow from the Will, and whence is the Instinct in Animals? Is not the Sensory of Animals that Place to which the sensitive Substance is present, and
into

into which the Species of Things are carried, through the Nerves and Brain that there they may be perceived, by their immediate Prefence to that Substance? And these Things being rightly dispatched, does it not appear, from the Phænomena, that there is a Being, incorporeal, living, intelligent, omnipresent, who, in infinite Space, as it were, in his Senfory, sees the Things themselves, intimately and thoroughly; perceives them and comprehends them wholly by their immediate Prefence to himself?—Let Man thoroughly weigh these Things and himself in the golden Scales of Reason, and then, if he can, deny the Being and Providence of the Almighty God.—*Omnia plena Jovis.* †—

——“ One Almighty is, from whom
All Things proceed.”——

Milton.

† Let us swiftly course over the Valleys and Mountains, sound the Depths of the Sea, range the Woods and Forests, dig into the Entrails of the Earth, and let the Atheist tell me which of all these Places are silent and say nothing of a God, &c.

Dr More's Antid. agt. Ath. L. 2. C. 3.

See also Dr. Younge's inimitable Paraphrase on Part of the Book of Job, and Notes thereon.



C A P. II.

Of the Materiality of God.

GOD is certainly material, a real Body ; for if we say he is immaterial, we might as well say he is nothing, for in Strictness they are synonimous.—The Terms material and immaterial, are only adapted to our gross and imperfect Notions of Things ; as for Instance, we call the Body material, and the Soul immaterial, when they are both really material ; with this Difference only, viz. the former is a Compound of corruptible, gross Matter, tangible and perceptible to us ; the latter is a simple, fine, pure, subtil, spiritual Substance, which eludes the keenest Investigation, and intensest Search of all our Senses.—

Angels and Spirits were created by God ; they are the Emanations, Effluvia, or effluent Sparks of his Entity ; and, by his almighty Power, fashioned into separate, tho' less-glorious Beings ; both God, their Creator, and they being material ; God as the most pure and superlative of all Matter or Substance ; the Angels of a second Degree, and human Souls, or Spirits of a third ; the lowest preceding those
Bodies

Bodies of dissoluble Clay, they inform, therefore, all that is, is Matter.—Though we vulgarly call God an immaterial Being, it is because we cannot form any Idea of him; whence it becomes a necessary Negative to denote what we cannot comprehend.—Thus of Angels and Spirits, we call them incorporeal Beings, Essences, or Substances, by which we intimate their Super-excellence to common perceptible Bodies, as well as their Invisibleness to us; but in a true and strict Latitude, to say that such a Creature, on Account of its Invisibleness or Intangibility to our gross Organs of Sense, is immaterial, is to deny its very Existence, which is a Contradiction in Terms.—What is immaterial, untangible, and invisible to us, is not so to God.—God is Immenity, hath in himself all Perfection, Wisdom, Knowledge, and Comprehension; is infinite, omniscient, omnipresent, existing in every Place, is in and present to every Creature, Body, Particle, and Atom of Matter in the Universe; is completely conscious of his own Existence and Attributes, thoroughly knows himself and every Thing that is; therefore to himself he is a real, absolute, material, self-existent Body or Substance.—Do the Angels perfectly behold God? If so, to them he is material, or an actual Body, having Extension, and possessing Space.—Do Spirits, or Souls, after their

Disunion from the Body, know and converse with Angels? If they do, to them they appear corporeal. Did we intimately perceive and hold Intercourse with Souls escaped from their Bodies, should we doubt of their Materiality.—We cannot see the common Air, or that fine expansive, subtil Medium, the electrical Fluid, or juxta-omnipotent Soul of Nature, in its primary or native State, and yet to assert that they are immaterial would be highly absurd; because we are made acquainted with the former, by the Attack of every Blast of Wind, and the latter is rendered visible to our naked Eye by Collision and Friction.—When Men dispute about the Corporeality or Non-corporeality of God, they would do well to change their Terms, and argue whether there is a God or no God; which would tend more to the Point, and save the Production of Heaps of learned Lumber, that serve only to turn the Brain and confound the Understanding.—To demonstrate the Being of my God, let me for a Moment lay by this Case of Clay, this perishable Lump of Dust, this Body of putrid Earth; and thus disincumbered spring, on the Lightning's Wing, to the empyrean Heights of Heaven; thence scan infinite Space, and, with my enlarged Eye, bound o'er Creation's wondrous Prospect! traverse Myriads of Globes and Suns, involving Worlds in radiant Lustre!

Lustre! develope all Nature, from her mighty Centre to her utmost Verge! inspect each curious Fold, Dependence, Design, Hinge, Connection, Motion, and Cement of the vast amazing Whole; and let all expand itself to my ravished Soul, clear as Aurora on her orient Cloud, or Phœbus, when from his golden Noon he spreads his streaming Light!——'Tis done!—And now I glide, in radiant Glory, through boundless Space, measure Infinity, and calculate Eternity!—Up I bound to the celestial Regions of my God, perch on the Walls which circle his Abode, and view that eternal Light from whence I sprang!—See him as he really is, an all-glorious, immense, infinite, transcendent, eternal, omnipotent, omnipresent, omniscient, tremendous God! A sempiternal, autocratorical, automatus, incomprehensible, self-effluent, all-wise, all-merciful, all-good, all-just, omniprovident, omnific, immortal, ineffable King, Ruler, Governor, Father, Master, Producer, Creator, and Preserver of all that is, does, can, or ever will exist! He is a real, material Body, and as such I now behold him!—Here! Millions and Thousands of Millions of Angels dance before my ravish'd Eyes, confessing their Origin in, and perpetual Dependence on him, their Maker, Lord, and Master!—Both are Matter; he the most pure, divine, and excellent; they his choicest Pro-

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duction or Off-spring; perceiving his Glory and Immenfity, holding a constant Intercourse with him as Attendants on, and fwift Executors of his Will.—



C A P. III.

Man's Free Agency asserted.

“ Quid est enim Libertas ? Potestas vivendi, ut Velis.”

Cic. de paradox. †

MAN is, undoubtedly, a Free Agent ; but his Agency is exposed to such innumerable Fatalities, that his Freedom often appears
to

† “ For what (says Cicero) is Liberty ? It is the Power of living as thou wilt.”----This is speaking at once like the Man of Sense, and the great Philosopher ; for the Freedom of acting as we please is the only Source from whence we deduce all our present and future Happiness : Because if we eat, drink, sleep, ride, walk, read, write, do good, or bad, &c. under an absolute Impulse, or Mandate of Necessity, Life is not worth the having ; Virtue and Vice are mere Names, and a future Tribunal on our Words and Actions is absurd and impossible : And I will maintain it, that those who deny the Freedom of Man, do also deny the Immortality of the Soul ; or at least they take away all Right and Power of Judgement from God, who is All-justice, All-mercy, All-goodness ; and therefore will pass Sentence on no Creature who hath not the free Choice of his own Actions. To illustrate which, I shall, from that sublime Poet Milton, transcribe the Angel's Answer to Adam, demanding

“ What meant that Caution join'd, If ye be found
Obedient ?----

Which

to be entirely subservient to Fate or Necessity, and that his Liberty is a Chimera and not real; yet these Fatalities must give Way to conviction, and yield to positive Demonstration: For it is certain that Man, in indifferent, and indeed in all Things consistent with his Nature, and that Point of the Universe he fills, hath the Power of willing or chusing, in the most free, absolute, and efficacious Manner; without any other Motive to determine him than his own Will,

Which seems indeed to be the real Language of an Angel, delivered in the harmonious Accents of Heaven.-----

-----“ Son of Heav’n and Earth
Attend: That thou art happy, owe to God;
That thou continuest such, owe to thyself,
That is to thy Obedience; therein stand.
This was that Caution given thee; be advis’d,
God made thee perfect, not immutable;
And good he made thee, but to persevere
He left in thy Pow’r; ordain’d thy Will
By Nature free, not over-rul’d by Fate
Inextricable, or strict Necessity:
Our voluntary Service he requires,
Not our necessitated; such with him
Finds no Acceptance, nor can find; for how
Can Hearts, not free, be try’d whether they serve
Willing or no, who will but what they must
By Destiny, and can no other choose?

Carm. 520.

I shall conclude this Note with a further Illustration, taken from the second Night-thought of that moral-plaintive Philomel, sweet in Sorrow, and melodiously great in Grief, Dr. Young; who thus sings the Freedom of Man’s Will,

“ Thy Purpose firm is equal to the Deed:
Who does the best his Circumstance allows,
Does well, acts nobly; Angels could no more.
Our outward Act indeed admits restraint;
’Tis not in Things o’er Thought to domineer.”

This

This Freedom in Man, this Liberty of Indifference hath been strongly contested; Newton and Clarke maintain it; Voltaire speaks thus concerning it: “ If (says he) one single Case can be found where Man is really free, with a Liberty of Indifference, that alone seems sufficient to decide the Question. Now what Case shall we find more proper than that where our Liberty is put to the Trial? For Instance, it is proposed to me to turn to the right Hand or to the left, or to do some other Action, to which neither Pleasure invites nor Disgust diverts; I then chuse, and do not follow the Dictates of my Understanding, which represents to me the best; for in this Case there is neither better nor worse. How do I act? I exercise a Right which God has given me of willing and acting, in certain Cases, without any other Reason than my own Will. I enjoy a Right and Power to begin the Motion, and begin it on which Side I please. If, in this Case, my Will alone directs me, why should any other Cause be sought than my own Will? It seems, therefore, that in indifferent Things we have the Liberty of Indifference.”——Philosophers, fond of wrangling about mere Words, divide our Liberty into the Liberty of Indifference, spontaneous Liberty, and Power; but it is a Division for the Sake of Variety, for in them I can discover no Difference of Meaning; therefore we may say with Pope, “ Wits

“ Wits, juſt like Fools, at War about a Name,
Have full as oft no Meaning, or the ſame.”

I will venture to affirm that there is not a ſingle Action of which we are capable, but what is, or at leaſt may be, freely elected and determined by our Will. Man has a free Choice whether he will do this, or that, or let it alone : His Will is the Sovran, * Arbiter, Elector, and Determiner of his Actions.—† Our Underſtand-

* “ Cum enim voluntas habeat dominium ſuæ actionis, poteſt actionem ſuam eligere, vel ſuſpendere & cohibere.----Voluntas enim ſi proponantur plura bona quorum unum eſt eligendum, habet liberam potetiam vel hoc vel illud bonum eligendi; cum vero unum tantum bonum proponitur, habet liberam potentiam vel acceptandi vel rejiciendi illud bonum.”

Baronii. Metaphys. p. 92. 302.

* *Ετι δε ημεν βουλησις του τελους εστι μαλλον, η δε προαιρεσις των προς το τελος· οϊον υγαινειν βουλομεθα, προαιρουμεθα δε δι' ων υγιανουμεν, &c.*

Arist. Ethic. L. 3. C, 2.

“ Si potentia cognoscens proponat appetitui varia bona, i. e. ſi varia bona uni fini inſervientia conferat, & diſquirat quodnam illorum ſit eligibilis, item ſi percipiat idem objectum diverſa ratione eſſe bonum & malum, commodum & incommodum, & deliberet utrum eligendum ſit propter commoditatem, an vero rejiciendum ſit propter incommoditatem, appetitus erit liber, & propoſito quovis objecto plene cognito vel eligere propter commoditatem vel rejicere propter incommoditatem. Unde patet appetitum rationalem hominis, i. e. Voluntatem, eſſe liberam: quia enim intellectus varia bona inter ſe conferre poteſt, diſquirendo qua ratione hoc bonum ſit illi bono præferendum, & qua ratione poſtponendum; quia item unius & ejuſdem objecti convenientiam ſeu commoditatem & diſconvenientiam inter ſe conferre valet, diſquirendo ultrum objectum ſit amplectendum propter convenientiam ſuam, an vero rejiciendum propter diſconvenientiam; ideo voluntas eſt libera & indiſſerens ad objectum illud, etiam poſtquam eſt plene cognitum vel eligendum vel rejiciendum.”

Baron. Metaph. P. 327. 328.

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ing and Reason represent to us the Advantage or Disadvantage arising from the doing or not doing such or such a thing; but this is only a stating of the Case in our Minds, a Libration or Weighing of the Circumstances relative or consequential thereto; for it is our Will that determines our Choice or Rejection thereof, and that in the most free and absolute Manner. For Instance, some choice Fruits are set before me, of which I am passionately fond, and, from the eating of which, I have before experienced the most salubrious Effects, with regard to my Health; notwithstanding which, will any Man living dare to assert that I cannot determine myself by my Will in the most free Manner, and in Spite of all Resistance from my Reason and Appetite refuse to eat, or taste the delicious Dainty? ‡

Man has the free Will or indisputable Liberty to chuse and act as he pleases; and on the Truth of this Proposition the Notion of future Rewards and Punishments depends; therefore take away one and you destroy the other. *—It is to no purpose to object, that

‡ “ Homo vero quamvis famelicus sit ratione dominii quod voluntas habet in suas actiones, non solum potest ad certum tempus suspendere actum appetendi, Verum etiam potest appetere perpetuam carentiam cibi, ut patet ex iis qui abstinendo a cibi mortem sibi attulerunt.”

Ib. Sect. 7. P. 94.

* “ Not free, what Proof could they have given sincere
Of true Allegiance, constant Faith or Love,
Where only what they needs must do appear'd,
Not what they would? What Praise could they receive?”

Milton. L. 3.

were

were Man free he would at Pleasure change his Disposition, his very Nature; for this is not given him to do, it is a Power vested in God alone. Had Man the Power of giving himself Propensities, assuming a new Disposition at Will, and changing his Nature at Pleasure; the Interposition, Government, or even Existence of a God would be needless; for Man would be God; he would alter, subvert, or renew the Laws, Motions, and Properties of the Universe, according to the Predomination of his Fancy: (But I suppose Pain, Poverty,, and Death would be very rarely his Choice) The latter would be as easy as the former, but this Power is absolutely foreign to Man's Nature, therefore he is to the utmost Extent of his Design free, and at Liberty to do, or not to do, whatever he pleases.—

† It is Matter of Surprize to me, that so great a Man as Mr. Locke should have urged the following Objections to Man's free Agency, .

† “Awaking man is not at Liberty to think or not to think, no more than he is at Liberty whether his Body shall touch another or no, &c.” (See Chamb. Dict. under Power)----If Man is under the Necessity of always thinking, (which may be doubted) is not God under the same Necessity? Why, then, should this be objected to Man's free Agency? What is possible with God he doeth freely, and so Man what is possible with him. God cannot will to be or not to be, to be extended or not be extended, to be a God or no God; so Man, he cannot live detached from the Touch of one or other of contiguous Bodies; when awake suspend the Action of Thought, or be a Man or Bird at Pleasure; yet he is an absolute free Agent, and hath Power, as far as consistent with his Design, to do, or not to do whatever he pleases.

viz. “ A Man (says he) falling into the Water (a Bridge breaking under him) has not herein Liberty, is not a free Agent. For tho’ he has Volition, tho’ he prefers his not falling to falling, yet the Forbearance of that Motion not being in his Power, the Stop or Cessation of that Motion follows not Volition, and therefore therein he is not free.”—Mr. Locke ought to have been aware, that a Man so falling into the Water, is as absolutely free as another when he chuses to move or not to move, to begin the Motion to the right Hand or to the left ; for it is not the Restraint or Resistance we meet with from other Bodies, or Powers of greater Force, more potent or heavy than we, which can affect our Freedom of Will ; the Will may be free, tho’ we were in Chains : Besides, if this Man, falling into the Water, would have chosen not to fall in, he should have been endued with the Gift of Prescience or clear Perception of Futurity, and, consequently, of what would happen to him : Then he would have foreseen, that had he gone over the Bridge it would have broke and let him into the Water ; therefore he would have chosen not to go over the Bridge, but have gone some other Way and escaped the Danger ; but Prescience is a peculiar Attribute of God, quite foreign to our Nature ; and is a Power, which given to Man, would alter the whole System

of Nature; at least, that Chain of Incidents connected therewith; therefore the Man thus falling into the Water is a free Agent, because sinking under the Pressure of an Accident which he could not foresee, he makes Use of his Freedom or Liberty of chusing the best then in his Power, which is to get out if possible, if not, he perishes; but dies a free Agent. What have Accidents to do with my Will? Nothing, because I cannot foresee them.—I chuse, to-day, to pay a Visit to my Brother, but in my Way slip down and break my Leg, my Will is free; I chuse to rise and pursue my Journey, but am unable, because my Leg will not permit me: But had I been prescient, I had escaped the Misfortune, by avoiding the Cause of it. Because I have not the Power of warding off the Accident, my Leg is broke; what can I do in this Case? Chuse the best; which is to seek the nearest Ease or Remedy.—I am free in another Sense, under this Accident; and that is, tho' present and certain Relief was offered me, I could resolutely refuse all Aid, and freely will to remain and perish on the Spot.--I chuse to go to see some Cattle in the Field, but before I reach them, am struck blind by a Flash of Lightning; had I foreseen what would have befallen me, I had staid at home; but I am not God: I am a frail Creature, and as such absolutely free.—Will any Man say that, because
my

my Organs or Members are disabled or destroyed, I am less free? I hope not; he may justly alledge that I am less a Man, that some of the Servants of my Will are disabled, or rendered incapable of executing its Commands, but to affirm that my Will is less free, is a most glaring Contradiction.—Will any Man assert that a Great General, commanding an Army of forty Thousand Men, is less a General, because he hath the Misfortune to lose twenty Thousand of them by Sickness or Battle? He may aver that he has fewer Agents to discharge his Orders or Commands, but must allow that he is the same great General, and invested with the same Authority as when he had forty Thousand strong.—“A Man’s Heart beats (says the last named great Author) and the Blood circulates, which it is not in his Power, by any Thought or Volition, to stop; and therefore in Respect of these Motions, where Rest depends not on his Choice, nor would follow the Determination of his Mind, if he should prefer it, he is not a free Agent.” If I had the Power of causing my Heart to beat or not, my Blood to flow or stand still, at Will, I must be more than God, (who can not be and cease to be at Pleasure) having Power to be dead or alive, *esse seu non esse*, to be or not to be, just as I fancied; for my Life certainly depends on the Motion of my Blood and

Heart :

Heart: And if I had this Imperium, this arbitrary Rule over my internal vital Motions, might I not justly suppose all the Laws and Motions of the Universe equally subject to my Controul? If I could say to my Heart, stand still, and it obeys me; and to my Blood stop, and it stagnates; might not I infer that the Motions of the Sun, Moon, and Stars were under, and subservient to my Will?—But this Power belongs only to God, nor doth the Want of it in Man diminish or circumscribe his free Agency.—“A Man’s Heart beats, and the Blood circulates, which it is not in his Power, by any Thought or Volition, to stop.”—Can not this Man freely and resolutely chuse to swallow a Potion, which instantaneously will stop the Beating of the Heart, stagnate the Blood, and leave the whole Mass senseless and at rest? He may; therefore by an Act of Volition he stops their Motions.—“He that is a close Prisoner (continues the same Author) in a Room twenty Feet square, being at the North Side of his Chamber, is at Liberty to walk twenty Feet Southward, because he can walk or not walk it; but is not, at the same Time, at Liberty to do the Contrary, i. e. to walk twenty Feet Northwards.”—Man’s Will is not to surmount Impossibilities; it is more than God himself can do; what is possible with God he can by his Will determine; and so

with Man, what is possible with him he can accomplish, and that freely, and in the most absolute Manner. Is it possible for, or did God ever delegate that Power to Man, to walk through Walls, Mountains, and Rocks, without any Space or adequate Vacuity therein?—How then can Man be less free because he can not walk through a Wall, without first making a Passage therein large enough for the Reception of his Body?—“But is not at the same Time at Liberty to do the Contrary, i. e. to walk twenty Feet Northwards;”—that is, he can not walk through a solid Stone or Brick Wall, and therefore he cannot be free. This is, indeed, very pretty Logic, as well as excellent Philosophy!—Impossibilities are not Badges of Slavery; therefore we are free, as fully and amply as is consistent with our Nature and Design: If we are not, future Rewards and Punishments are mere Chimerae; for he would be a cruel, unjust God, who punished his Creatures for doing that which they could not avoid, and which he had pre-designed they should do.—If we have not the free and absolute Election of all our Actions, whence arises that heart-felt Delight, that generous Glow, that sweet Serenity which, from a Consciousness of having nobly defended Innocence, served the Cause of Virtue, relieved the Distressed, clothed the Naked, fed the Hungry, visited and comforted the Sick, and Prisoner

soner, &c. diffuses itself over our Bosoms, and gives us a Taste of Heaven-ere we arrive at it? And, vice versa, when we are guilty of a Breach of Duty to God or Man, and commit enormous Crimes, whence that gnawing Remorse, that Sting of Conscience, that Glimpse of Hell which racks and tortures our miserable Minds? Could these things be, if we do, or are capable of doing nothing more than what we are obliged and compelled to do, by a blind and fatal Necessity? In fine, take away this grand *Κριτήριον*, this Touch-stone of Heaven, the free Choice of all our Actions, and you not only destroy all Religion, and the Rewards and Punishments annexed thereto, but render us unfit to obtain either Praise or Dispraise, on Account of our Works from God or Man; and subvert Justice, and all those endearing Laws on which the noble and beautiful Structure of Society is raised. — We experience the actual Power of our Freedom every Day, therefore we are free Agents. I chuse, e. g. to pay a Visit to my Friend to Night, to whom I must pass through a narrow Entry, at whose Mouth I find placed a vast Mill-stone, which by all the Strength and Art I am Master of, I cannot remove; whence I find it impossible to accomplish my Will, and therefore it is denied that I am a free Agent. This is a strange Way of reasoning, for by the same Rule we may assert that

is not free, because he can not annihilate or reduce himself to nothing, recall the time that is past, or limit duration, which are alike impossible.

† Notwithstanding Man cannot foresee future Accidents or Misfortunes, at Pleasure walk through Walls, Rocks, and Mountains; and by his Will transfer his Body to where he pleases, when his Members are unable to execute its Orders; he is free to do, or not to do, all possible Things. If a Man is not free, because by an Act of Volition he cannot stop the Motion of his Heart and Blood, nor walk through a Stone Wall wherein is no Breach; by parity of Reason we may assert that he is not a free Agent, because he cannot fly as a Bird, or live as a Fish in the Water; for it is just the same Thing, being equally alike impossible.

Cannot I transact or execute the bravest or vilest of Purposes, from no other Inducement than merely my own Will?—Will any Man affirm that I cannot stab my Friend to the Heart, or

† It is Matter of Supprize to me that any Christian, or even a good, or learned Heathen, should ever attempt to inculcate a Disbelief of absolute free Will in Man; because it subjects him to the fatal Opinion of Predestination; whence he becomes desperate, and careless of guarding against Misfortunes: A notable Example whereof we have in Charles the 12th of Sweden, who was so strongly prepossessed with the Notion of Predestination, that he believed no Enemy, or Power, able to hurt or destroy him, till the very Moment at which, it was predestined by Fate, his Death or Destruction should happen. Whence he acted against Peter the Great of Russia, and in Poland and Turkey like an invincible Desperado, and died like a fool-hardy Mortal.

offer my naked Breast to the Sword's Point to preserve his Life?—He may, but if I please can demonstrate the contrary. What then does it matter whether it be called Power or Will? It is alone disputing about Words——When we once deny the Reality of free Will in Man, we must disbelieve, entirely, future Rewards and Punishments, “*Quod vero latissime pateat voluntas hoc etiam ipsius naturæ convenit; ac summa quædam in homine perfectio est, quod agat per voluntatem, hoc est libere; atque ita peculiari quodam modo sit auctor suarum actionum & ob ipsas laudem mereatur.*” Consequently Man is never more free, great, noble, and happy than when his Reason and Will are in perfect Friendship and Union; Reason commanding, and Will executing; Reason pointing out the best and most worthy Objects and Pursuits, Will obeying and enjoying; Reason illuminating the Path to Truth and Virtue, Will pursuing the irradiated Footsteps: In fine, Reason dictating, and Will perpetually and submissively acting congruous thereto.†

† “The most free of all Men is he who can be free in Slavery itself: in what Condition or Country soever a Man may be, he is most free when he fears the Gods and none but them: In short, that Man is truly free, who, disengaged from all Manner of Fear, or anxious Desire, is subject to the Gods, and his Reason only. Fenel. Telem. L. 5. *Quis igitur vivit, ut vult, nisi qui recta sequitur; qui gaudet officio: cui vivendi via considerata, atque provisa est: qui legibus quidem non propter metum paret, sed eas sequitur, atque colit, quia id salutare maxime esse judicat?*” Cic. de parad.---“*Nemo liber qui servit cupiditatibus.*” Eras.



C A P. IV.

Of the Soul and Body in their State of Union.

WHETHER Will is a Power of the Soul or Body we know not, Because the Manner of their Union is a Stranger to us; neither can we tell whether we have any Power or Passion that is not produced by the mutual Concurrence of both. We think, but we do not affirm, that Thought is peculiar to the Soul, entirely exempt from the Influence or action of the Body: We see, hear, and speak, which are the particular Functions of those respective Organs of the Body, the Eye, Ear, and Tongue; but can the Eye see, the Ear hear, or the Tongue speak † without the Impulsion or Operation of the Soul? We have the invaluable Blessing or Gift of Reason, but

† As articulate Sounds are the Channel through which we communicate our Ideas to each other, the Basis on which all the Sweets of Society are erected, the Lute of Harmony, the Soul of Literature, and the Cause of all those endearing Blessings we derive from Conversation; it would be worthy of the Learned and Curious to inform us how, and by what Motion of the Tongue such Sounds are generated: The Air, no Doubt, is the grand Medium by, and through, which all Sounds are propagated; but though it concurs in the Production of the human Voice, yet it more immediately depends on some Property in the Tongue, with whose secret Nature I could wish to be acquainted.

doth

doth it exert itself without any Regard to the material Part of us? Hath it no Connection with the Body? It certainly hath; for without the Help of that medullar Substance, the Brain, we could not exercise the Power of Ratiocination. Hence it is evident that we cannot discover what the Soul is, how it operates, the Manner of its Union with, and Action on, the Body, or of the Body on it; whether it resides in one or every Part of the Body, or whether it internally or externally influences and informs it: And, indeed, so little do we know of ourselves, that we cannot tell from whence our lowest Desires and vilest Passions proceed; from the Body, exclusive of the Soul, they cannot; from the Soul, independed of the Body, is impossible; wherefore we must either allow that they are produced by, and project from the Conventus or reciprocal Concurrence of Soul and Body, or confess our total Ignorance of their Cause.

Whence, I am bold to say, that the mutual Action of Soul and Body (while in Conjunction) on each other is so indispensibly necessary, that the Soul cannot think or Operate without the Aid of the Body; † nor can the Body see, hear, speak, or move without the Soul.—Such

† “ A Soul is Part of a Compound, whereof Body is the other Part; and they mutually affect each other, as Parts of the same whole.”

Dr. Clarke's 2. Rep. to Leibn.

then is the Necessity of their Union, reciprocal Action, and Co-operation, that we have not a single Thought or Action in which they are not jointly and necessarily concerned. The Soul undoubtedly is the most noble Part of Man; it is that which raises him above the Brute, and makes him the peculiar Care of Heaven: But it is a Being of which we are totally ignorant, therefore let us leave it in the Hands of that omniscient God from whom it had a Beginning.—The Body is a most curious Piece of Workmanship, and is alone sufficient to prove the Existence of a God: Its Posture, how noble and erect!—

“Os homini sublime dedit; cœlumque videre
Jussit, & erectos ad sidera tollere vultus.” Ovid.

“When by his Word, God had accomplish'd all,
Man to create he did a Council call:
Employ'd his Hand to give the Dust he took
A graceful Figure, and majestic Look:
With his own Breath convey'd into his Breast
Life, and a Soul fit to command the rest.
Worthy alone to celebrate his Name
For such a Gift; and tell from whence it came.”

Waller.

† “Cumcæteræ Animantes pronis corporibus in humum spectent, quia rationem, ac sapientiam non acceperunt, nobis autem status rectus, sublimis vultus ab artifice Deo datus sit &c.”

See Lactantius L. 2. C. 1. Also Derham's Physico-theol. L. 4.

All

All the Organs and Members of the Body are most wonderfully adapted to the Discharge of their respective Functions and Offices : Therein appear the most noble and exquisite Skill, Design, and Contrivance of the almighty Creator ; being every Way beautifully and perfectly fitted for that Station, or Place it occupies in the Universe. The mutual Aid, Dependence, and Connection the external Members have on, and with each other, is admirable ; nor does their faithful, instantaneous Obedience to the Mandates of the Will less bespeak the infinite Wisdom of God : No sooner doth it command than the Foot, the Hand, the Tongue, &c. are swift to execute its Orders.—No Man living can prove, beyond a Doubt, whether it is the Soul or Body that is cogitative ; because we cannot deny but that God may have the Power of annexing Thought to Matter as well as to Spirit, and therefore if this Power is vested in God, he may, for ought we know, have affixt it to our Bodies. We have great Reason, I confess, to believe that the Soul only is cogitative, but it will never be demonstrated. If I assert that my Body only thinks, it may be false ; but no Man can prove it so. In short, both Soul and Body is a mysterious Creature ; the Soul eludes our utmost Comprehension ; and the Body may have ten Thousand secret Properties that

we

we know nothing of.—Whether the Soul or Body thinks, or both, it matters not, so we can so spend this fleeting Moment called Life, as to entitle us to that eternal Happiness purchased for us by the precious Blood of an ever blessed Saviour and Redeemer; which we may all do is my most sincere and fervent Prayer.—



C A P V.

Our future Happiness or Misery depends on ourselves.

WE are composed of a Soul and Body; the former supposed to be immortal, the latter perishable. We are free Agents, and as such Masters of our own Actions; and, if the Soul is “ens realiter a corpore distinctum, & actu, ab eo seperabile, et quod seorsim per se subsistere potest,” and reserved for future Rewards or Punishments, which we are taught and have great Reason to believe; then it follows that its eternal Happiness or Misery depends entirely on our Will, and must inevitably be determined thereby. This is an alarming Circumstance for though the Certainty of the Soul’s Immortality, or Post-eternity, in a State of Happiness or Misery, cannot be clearly

clearly demonstrated or known, yet it ought to be, to us, a continual Spur or Stimulus to Acts of Virtue and Goodness; and to excite us to the Practice of all those Duties incumbent on us as rational and social Beings: Because in Case of total Annihilation, the good and virtuous will meet that terrible Period with the greatest Composure and Serenity, which the wicked will never be able to do; and if Happiness and Misery are in futurum, then the good, from the Justness and Merit of their own Actions, will be received into inconceivable Bliss and unfading Felicity; and the wicked, who have the same Power or Choice to do well, will be hurled headlong into the infernal Regions of endless Torments and Misery; never more to taste of Happiness, or feel the least Abatement of their excruciating Woes. I am free; therefore the Happiness or Misery of my Soul depends upon my Will. Shall I complain of Injustice or Cruelty in my almighty Judge, who hath set before me Good and Evil, endued me with a competent Knowledge and Perception, by which to distinguish the Value of each, with an absolute Power of choosing which I please, because I have preferred the Pursuit and Practice of Vice to that of Virtue and Goodness; and am therefore, by him, condemned to endless Torment? Certainly not; my Sentence is just; from myself I am adjudged.



C A P. VI.

Of the Origin or Production of the Soul.

THE clear Knowledge of the Origin and Nature of our † Souls, is a Thing of such vast concern, that I could not omit taking this close and strict Review and Examination thereof; and as the Repetition of something

† The learned and pious Author of the Whole Duty of Man, in the Beginning of his Government of the Thoughts says, “ All confess we enjoy a Soul, which commandeth and restraineth in us. What a one it is none can tell. Hence are those many Disputes concerning its Essence, Seat, and Subject with the subordinate Faculties of it. No Person hath thoroughly been acquainted with this secret Governor in Man. “ Some Philosophers have defined it a Harmony; some a divine Virtue, a Particle of the Deity; some the most slender and exile Air; some a Blood; some Heat or Fire; some Number. So innate is Error, that we most err concerning ourselves.” What is it that Men have not made the Soul?---They have exhibited her under every Form, shewn her, like Proteus, assuming every Dress; performed anatomical Lectures on her as a Being subject to Dissection; produced her a Deo, ex nihilo, seu ex non-ente, ab igni, ab Aere, ex aqua, e terra, &c. now fixt her Residence in the Heart, now the Brain, now in the Eye, the Ear, &c. &c. Have made her present to every Point of the Body, yet resident in none; extended and not extended; a simple, a complex Substance, &c. &c. In a Word, they have made her every Thing human Invention and Folly are capable of; and after all are obliged to confess their total Ignorance of both her Production and Nature. No sooner did I propose the Generation of the Soul (which the Laws of Nature seem most to authorize) than a dignified Divine demanded of me, very ironically, if I meant to hatch Souls, as Ducks do their Eggs? But I would ask him, and all his theological Brethren, whether he or they can prove the Generation of the Soul to be either inconsistent with sacred Writ, with her own Immortality, or derogatory from the Power, Honour, or Wisdom of God?---

I have already said concerning it will unavoidably occur, I hope the Importance of the Subject will plead my Excuse. Thales, who in the Time of Damafius King of Athens, was siled the Wise (*Και πρωτος σοφος ονομας, η αρχοντος Αθηνησι Δαμασις*) was the first, as Laërtius hints, that supposed the Soul to be immortal. “*ενιοι δε και αυτον πρωτον ειπειν φασιν αδανατοις τας ψυχας. Ων εσι χοιριλλος οποιητης.*” But how justly, I leave the learned to determine. Parmenides maintained that Man was at first generated from the Sun, that possesses both Heat and Cold; of which (says he) all Things consist. “*Γενεσιν τε ανθρωπων εξ ηλις πρωτον γενεσθαι. αυτον δε υπαρχειν το θερμον και το ψυχρον, εξ ων τα παντα συνεσταναι. και την ψυχην, και την νουν αυτον ειναι, καθα μεμνηται και θεοφρασος εν τοις φυσικοις.*” Zeno Eleates trod in the same Steps, “*γενεσιν τε ανθρωπων εκ γης ειναι, και ψυχην κραμα υπαρχειν εκ των προειρημενων, κατα μηδενος των επικρατησιν.*” And Protagoras, “*ελεγε τε μηδεν ειναι ψυχην παρα τας αισθησεις.*” We have an ingenious (tho humorous) Account of the various Opinions of the ancient Philosophers, particularly of Aristotle, Hipocrates, Galen, Herophilus, Democritus, Epicurus, Plato, Zeno, Pythagoras, Orchelaus, Socrates, Alcmaeon, Origen, &c. &c. concerning the Origin or Production of the Soul; of Generation, and of the Nature of the Matter from which Man

is derived or produced, in the noble, learned, and witty Montaigne, Lib. 2. Cap. 12. P. 304 to P. 313, (to whom, and to Diogenes Laertius I refer my Readers) whence he infers “ This is sufficient to verify that in the corporal Part, Man is no more instructed of himself than in the spiritual. We have proposed himself to himself, and his Reason to his Reason, to see what she can tell us of it. Methinks I have sufficiently declared how little Understanding she hath of herself. And he who hath no Understanding of himself, what can he have Understanding of ? ”

“ *Ισμεν γαρ εδεν τραπεζας, αλλ’ αλωμεθα.* ”

Our great Sir Isaac Newton concluded the Soul to be an incomprehensible Substance, in which Conclusion Dr. Clarke, his Pupil, and Voltaire agree. Leibnitz held that the Soul hath no Intercourse with, or Influence on, the Body. “ According to this Hypothesis (of Leibnitz) the Soul (says Voltaire) hath no Intercourse with its Body ; they are two Clocks made by God, each has its Spring, and goes for a certain Time in perfect Agreement ; one points the Hours, the other strikes ; but God has so determined their Motions, that the Hand or Index, and the Chimes, may always agree. Thus the Soul of Virgil produced the

AENEID

Æneid, and his Hand wrote the Æneid, without this Hand in the least obeying the Intention of the Author; but God had from Everlasting ordained that the Soul of Virgil should make Verses, while a Hand annexed to Virgil's Body should reduce them into Writing."

Thus much for a sufficient Reason, pre-established Harmony, and German Invention. Dr. More asserts that the Soul is a Substance penetrable and indiscerpible; that she grows or thrives in Proportion to the Body, and yet is pre-existent to it; that she descends out of an airy Vehicle into the Body, and ascends into an Ætherial one when she escapes from it, and that we have as clear and distinct a Notion of the Soul as we have of the Body. A wonderful Picture of the Soul indeed! "Audax Japeti genus."—Had this learned Doctor but told us with what Instrument we might catch a Soul, so as to handle her, then our Notion or Idea of her had been as perfect as that of the Body. How a Soul can be pre-existent to, and yet grow and extend with the Body, I understand not; and though the Doctor makes her so fond of riding in the Air, yet he is silent as to the Shape of her Vehicles. The learned and ingenious Brown, in his Procedure of the Understanding, observes that "common Sense and Reason, to them who will use them in a plain Way, make it evident that

we have no immediate or direct Idea or Perception of Spirit, or any of its Operations, as we have of Body and its Qualities.—That the † Mind (or Soul) is at first a mere *Tabula Rasa*, and that the Maxim of the Logicians is to be taken for a sure and fundamental Truth, *Nihil est in Intellectu quod non fuit prius in Sensu.*—Locke is to the same Purpose. The noble and learned Lord Verulam believed the Soul to be the immediate Work of God; “*non fuerit extracta aut deducta ex massa cœli & terræ sed immidiate inspirata a Deo.*”—but he founded his Opinion merely on Faith and this Text of Scripture, “*formavit hominem de limo terræ, & spiravit in faciem ejus Spiraculum vitæ,*” which relates only to the first Man, and not to any of his Progeny. Gassendus (*de intellectu seu mente* Cap. 2.) will have it that the Soul is distinct and separable from all Matter, and that though God creates it, *ex nihilo*, (when ever we get a Child) and infuses it into the Body, yet it is produced according to the Order of Nature. “*Unde (ait) & toti*

† Lactantius makes the Mind and Soul two distinct Things; “*non est idem mens, & anima. Aliud est enim, quo vivimus: aliud quo cogitamus. Nam dormientium mens, non anima sopitur: & in furiosis mens extinguitur, anima manet, & ideo non exanimis, sed dementes vocantur. Mens ergo, id est intelligentia, vel augetur, vel minuitur pro ætate. Anima in statu suo semper est, & ex quo tempore spirandi accipit facultatem eadem usque ad ultimum durat, donec emissa corporis claustro, ad sedem suam revolet.*” Lac. Lib. 7. Cap. 12. Who can reconcile the Opinions of Men? Ye Gods! what is it that Philosophers and Priests will not maintain!—The Soul, Mind, Memory Understanding, Will, &c. must be all distinct Beings, Spirits, or Creatures!

naturæ præfens, (Deus) omniaque conservans, prout cujusque rei conditio, institutusque ordo exigit, nihil extraordinarium facit, cum ubicumque, & quotiescumque homogignitur rationalem animam creat, quam in illius corpus infundat. Quo proinde fit ut cum neque ipsa rationalis anima, neque illius productio extra præterve ordinem in natura institutum insolita minime fit, utraque habenda sit naturalis." According to this learned Author God is obliged to make every Child a Soul, whether got by Day or Night, or in or out of Matrimony, otherwise the poor Infant must go without one. Is not this making God a Partner of our Lusts? Or has an illegitimate Child no Soul? the one or the other must be the Case. Pliny denies the Immortality of the Soul, "Omnibus (inquit) a suprema die eadem, quæ ante primum: nec magis a morte sensus ullus aut corpori aut animæ quam ante natalem. Eadem enim vanitas in futurum etiam se propagat, & in mortis quoque tempora ipsa sibi vitam mentitur: alias immortalitatem animæ, alias transfigurationem, alias sensum inferis dando, & manes colendo, Deumque faciendo, qui jam etiam homo esse desierit, ceu vero ullo modo spirandi ratio homini a cæteris animalibus distet, aut non diuturniora in vita multa reperiantur, quibus nemo similem divinat immortalitatem." Nat. Hist. Lib. 7. Cap. 55.

That great Lawyer, and learned, and ingenious Naturalist, the Lord Chief Justice Hale, in his *Origination of Mankind*, Cap. 7. says that “ If the Soul of every Person propagated be created and infused by God, then every Person seems related to almighty God in a Way little different from that of the first formed Man ; but if the Soul be also propagated, as Light or Fire, from Fire or Light, by a Kind of Irradiation from the Soul of the first Man, yet still we are all his Off-spring ; every Man owes more of his Being to almighty God than to his natural Parents, whose very propagative Faculty was at first given to the human Nature by the only Virtue, Efficacy, and Energy of the divine Commission and Institution ; and the Parents of our Lives are but *vicaria instrumenta numinis* in the Propagation and Formation of our Nature.” Whoever reads the Works of this great Man will find how strongly he inclines to the successive Generation of Souls by their natural Progenitors, under whose Authority I shall by-and-by avail myself ; but before I proceed, shall give you the Opinion of Augustine, Suarez, and some others, eminent for their Learning, concerning the Nature and Production of the Soul. Augustine says, “ *Humanum namque corpus nec vivere nec nasci potest sine anima rationali, vegetatur tamen & movetur & crescit & huma-*

nam

nam formam in utero recipit, priusquam animam rationalem recipiat. Sicut etiam virgulta & herbas sine anima moveri & incrementum habere videmus." Suarez is still more strange, though suitable enough to a Jesuitical Brain. "Hæ animæ (ait) non præ-existunt antequam Corporibus uniantur, quod est certum ex fide & ex illo principio (ex nihilo) quod sunt veræ formæ corporis."

"Imo licet præ-existerent, non possent nisi per creationem existere, quia non sunt entia necessaria ex se, & ex sua quidditate habentia esse. Si autem rationalis anima non habet esse, nisi per efficientiam alterius & fingitur esse ante corpus, quodam modo clarius & evidentius est, habere esse per creationem, quia facta est ex nihilo, & absque concursu subjecti, vel causæ materialis. Dico autem esse quodam modo clarius, quia nunc dum expectatur dispositio corporis, ut anima fiat, videri potest non esse tam propria creatio, quia fit cum aliqua concursu materiæ. Nihilominus tamen est vera creatio, quia ex parte corporis non est concursus per se, & in genere causæ materialis, in ipsum esse vel fieri animæ rationalis, sed est veluti quædam occasio exigens creationem illius animæ sine qua occasione nec ipsi animæ debetur, ut fiat, nec causa ejus ad illius effectum determinaretur. Quod autem corpus, seu materia non influat per se in fieri, vel esse Animæ,

constat ex eo, quod anima rationalis seperata a corpore, retinet suum esse: ergo non pendet a subjecto sustentante in suo esse: ergo neque in fieri, quia tale est fieri rei, quale est esse.” — Dispute 15. Sect. 2.—That great and learned Divine, Bishop Stillingfleet, hath, in his *Origines sacræ*, Lib. 3. Cap. 1. Sect. 17. attempted to prove the Soul's Immortality from the peculiar Properties he supposes her to possess; “ which cannot (says he) be solved on Supposition, there were nothing else but Matter and Motion in the World;” but as he denies the Senses to be the Windows through which the Soul takes in her Ideas, and Reflexion to be the Consequence thereof, I leave it to the Defenders of innate Principles to determine the Weight of his Evidence.

“ Quod autem mens (says Descartes) revera nihil aliud sit quam substantia, sive ens realiter a corpore distinctum, & actu, ab eo seperabile, & quod seorsim per se subsistere potest, id in sacris literis, plurimis in locis, nobis est revelatum. Atque ita quod per naturam dubium quibusdam esse potest, per divinam in sacris revelationem nobis jam est injubitatum.” —

“ Mens humana, quamvis sit substantia a corpore realiter distincta, in omnibus tamen actionibus, quamdiu est in corpore, est organica. Atque ideo, pro varia corporis dispositione cogitationes mentis sunt variæ. —

Vinculum

Vinculum, quo anima cum corpore conjuncta manet, est lex immutabilitatis naturæ, qua unumquodque manet in eo statu, in quo est, donec inde ab alio deturbetur.—Cum sit substantia, & in generatione nova producat; rectissime sentire videntur ii, qui animam rationalem, per immediatam creationem, a Deo in generatione produci volunt.—Mens non indiget ideis, vel notionibus, vel axomatibus innatis: sed sola ejus facultas cogitandi, ipsi, ad actiones suas peragendas sufficit.”—Wise, in his Confutation of Atheism, maintains Souls to be created by God immediately, and infused in Generations; “for they (says he) being unquestionably a distinct Substance from the Body; and no Substance, according to the ordinary Course of Nature, coming out of nothing, must of Necessity either pre-exist in the Universe before Generation, and transmigrate into their respective Bodies, or else come from God immediately, who is the Fountain of all, and who at first created all that Substance which now is in the World besides himself;” the Truth of the latter he thinks necessary to solve their Incorporeity; but this strange and unphilosophical Hypothesis I shall presently explode, and prove the Soul to be a Substance (or emanative Spark) according to the Order of Nature; and indeed it would be so † (as Gassendus observes)

† See Baron's Metaph. P. 213, 214, 216, 218, 222, 225, 226. Lactantius, P. 566, &c. and P. 718, &c.

were God the immediate Creator of it. ———
 What of Certainty, from this Atlas of Literature ! this Groupe of learned Soul-makers, can we gather, concerning the Production or Nature of our nobler Part?—When we see one Man producing our Souls from the Sun or Earth, another from nothing; this making them pre-existent to our Bodies, that joining God immediately in the Work of Generation; one declaring that we know nothing of the Soul, another that we have as distinct an Idea of her as of the Body; a Greek maintaining her Immortality, a Latin denying it; a German insisting that she hath no Intercourse with her Body; an Englishman that she is resident in the Brain, which he calls her Presence-Chamber, where she gives Audience to Ideas, as the Embassadors or Representatives of the visible World, &c. &c. When, I say, we see this, are we not tempted to think them so many Men bewitched, or drunk with the Vapours of Fancy, rather than the great Philosophers they have passed for?—But forsaking them, let us chace this mysterious Creature, the Soul, through the Fields of Truth, illuminated by the lucid Taper of undecorated Reason; and, starting her in the genial Grove of Generation, her natal Garden, lodge her in the Arms of her righteous and merciful God; who will dispose of her according to his infinite Wisdom, Goodness, and Justice.—It has

(I believe) been the general Persuasion of all Ages that the Soul is an immaterial, cogitative, incorruptible, immortal Being; capable of existing in a State of Separation distinct from the Body; that it is not propagated by Generation, but, in a special Manner, created and placed in the Body by God. “*Anima rationalis neutiquam feminali virtute procreatur, ut inter alios sentit Tertulianus. Probatur hæc assertio, quia virtus corporea non potest attingere productionem rei spiritualis: atqui virtus feminalis est corporea, utpote materiæ penitus addicta: anima rationalis est spiritualis utpote a materia indepens. Animæ accipiunt esse a Deo per creationem.*” This cannot be proved, because it appears to me, that if every Soul is especially created by God, and by him infused and lodged in the Semen or Germ of the Fœtus, while in the Uterus, he must be perpetually creating Souls *ex non-ente*, or of Particles of his own Essence; and consequently always acting or commanding. Besides, if God, in so peculiar and distinct a Manner, creates Souls, it seems consistent with his infinite Power and Wisdom to suppose that he would make them, at first, perfect; capable of Cogitation, and liable to no Gradations or Acquirements of Knowledge while resident in the Body; and thus considered, the Soul would think and meditate as perfectly in new-born

Infants, nay, even while in the Matrix, as in those of maturer Years : but it is evident that Infants do not think ; on the contrary the operation of the Soul is not perceptible ; and † Locke, even to Demonstration, nay, our daily Observation shews us that the Soul in new-born Infants is void of Ideas and Reflexion ; and that it receives its rational Powers in Proportion to the Growth and Perfection of the material Organs, and acquires all its Fund of Knowledge, during its Union with the Body, by Contemplation and Experience, and not by any connate Principles which need no Maturation or Improvement.

‡ “ He that will consider (says the great Mr. Locke) that Infants, newly come into the World, spend the greatest Part of their Time in

† “ Ideas, especially those belonging to Principles, not born with Children.”---See Locke, L. 1. C. 4. Sect. 2, 3, 4, 5, 6.

‡ Qu. Whether Mr. Locke's denying the Idea of the Deity (See L. 1. C. 4. Sect. 8, 9, 10, 11, 12, &c.) to be innate, is not an oblique acknowledgement of the Generation of the Soul ; for how can a Soul be said to be the immediate Work of God, when, upon coming out of his Hands, it hath not the least Impression or Knowledge of him by whom it was thus fashioned ? If the various Monsters of human Shape, as Canibals, (“ *Hi enim ut nomine ipso decernitur, humanas carnes edunt : ab omni cultu corporis atque animi, tum Ædium ac liberorum, Uxorumque alieni*) Savages, Madmen, Ideots by Birth, stupid Wretches, void of every Glimpse of Reason and Goodness, &c. have Souls, which, I suppose, will be granted ; I am curious to know (if the immediate Work of God) what Knowledge or Impress their Souls have of their Creator ; how they can be judged according to their Works, how they act, what is the Use of their Existence, and what Honour they can reflect upon their Maker, who hath thus made them wretched ?---Moreover, if the Soul be especially created by God, and the immediate Work of his Hands ; when

in Sleep, and are seldom awake ; but when either Hunger calls for the Teat, or some Pain (the most importunate of all Sensations) or some violent Impression upon the Body, forces the Mind (and I suppose it will be granted me that the Soul and Mind are the same identical Being) to perceive and attend to it: He, I say, who considers this, will, perhaps, find Reason to imagine that a Fœtus in the Mother's Womb differs not much from the State of a Vegetable ; but passes the greatest Part of its Time without Perception or Thought, doing very little but sleep in a Place where it need not seek for Food, and is surrounded with a Liquor always equally soft and near of the same Temper ; where the Eyes have no Light, and the Ears so shut up are not very susceptible of Sounds ; and where

is the particular Time of its Infusion into, and Union with the Fœtus ; at which Time what is its Nature, Shape, and Extent ; whence comes it that its noblest Faculties, Reason, and Understanding are subject to be weakened, impaired, disordered, or destroyed by Sickneſs, Age, or other Accidents ; by what invisible Ligamen is the Soul united with, or bound to the Body ; and whence is it that it breaks loose and escapes therefrom, in the Womb, in Infancy, Youth, &c. by a Wound, Sickneſs, Obſtructions, violent Impulſes, &c. as well as by old Age or natural Decay ?

-----“Take one (ſays Mr. Locke) in whom decrepit old Age has blotted out the Memory of his paſt Knowledge, and clearly wiped out the Ideas his Mind was formerly ſtored with ; and has, by deſtroying his Sight, Hearing, and Smell quite, and his Taſte, to a great Degree, ſtopped up almoſt all the Paſſages, for the new ones to enter in : how far ſuch a one (notwithſtanding all that is boaſted of innate Principles) is in his Knowledge and intellectual Faculties above the Condition of a Cockle, or an Oyſter I leave to be conſidered. And, if a Man has paſt ſixty Years in ſuch a State, as it is poſſible he might, as well as three Days ; I wonder what Difference there would have been in any intellectual Perfections between him and the loweſt Degree of Animals.” L. 2. C. 9. Sect. 14.

there

there is little or no Variety, or Change of Objects to move the Senses." These are such incontestable Truths, that to attempt a Confutation would be ridiculously absurd: Where, then, is this perfect intelligent Soul or Mind so especially made and infused into the Semen, Chrysalis, or Fœtus, &c. or in what Part doth it lie concealed? Does it always sleep? If there really was such a perfect cogitative Being in the Fœtus, it would not only be active there, but would immediately, on the Birth of the Child, display itself, think, and perceive as clear and distinct as at any riper Period of Life. But it does not, for "follow a Child (continues the same Author) from its Birth, and observe the Alterations that Time makes, and you will find as the Mind, or Soul, by the Senses, comes more and more to be furnished with Ideas, it comes to be more awake; thinks more the more it hath Matter to think on. After some Time it begins to know the Objects, which being most familiar with it, have made lasting Impressions. Thus it comes by Degrees to know the Persons it converses with, and distinguish them from Strangers; which are Instances and Effects of its coming to retain and distinguish the Ideas the Senses convey to it. And so he may observe how the Mind, by Degrees, improves in these, and advances to the Exercise of those other Faculties of

of enlarging, compounding, and abstracting its Ideas, and of reasoning about them."

What then, at first, is this cogitative perfect Soul, this "*anima rationalis a Deo infunditur simul, & unitur corpore?*"——It is a Being evidently capable of nothing, not a single Thought or Idea independent of the bodily Senses; it acquires its Knowledge and Understanding by Sensation, or the Aid of that material Machine it informs, all being conveyed through the Organs, and perfected by the Action thereof; and the whole of its simple Ideas arise from, and are impressed thereon, by external sensible Objects.

In short, it neither possesses nor obtains any Thing distinct from the Body; they being (so far as regards this Life) absolutely dependent on, and necessary to each other——" If it should be demanded then (proceeds the same Author) when a Man begins to have any Ideas? I think the true Answer is, when he has any Sensation. For since there appears not to be any Ideas in the Mind, or Soul, before the Senses have conveyed any in, I conceive that Ideas in the Understanding are coæval with Sensation; which is such an Impression or Motion, made in some Part of the Body, as produces some Perception in the Understanding. It is about these Impressions, made on our Senses by outward Objects, that the Mind
seems

seems first to employ itself in such Operations as we call Perception, Remembering, Consideration, Reasoning, &c. &c.”——

From such a Review as the foregoing, of the primitive State, or original Nakedness of the Soul, it is probable many Philosophers have been led to a Doubt of its Survivorship of the Body, which our most sacred Faith teaches us to believe, and which the Good and Virtuous wish and hope for.— †

When I cast an Eye upon the human Race I immediately discern as many different Souls as there are Men; nor can I, upon the strictest Scrutiny of them, find two exactly alike, any more than I can discover two Faces entirely similar; their Faculties, Powers, and Perceptions are all formed upon different Plans; are stronger, weaker, quicker; sprightly, melan-

† “Φοβερωτον δε ο Θανατος· περα γαρ και οδεν επι τω τεθνεωτι δοκει,, ουτε αγαθον, ουτε κακον ειναι.”

Arist. Ethic. L. 1. C. 9.

“ Fatendum est, ut totum mundum, ita res incorporeas, quas (Deus) produxit ex nihilo, habere respectu illius precariam Dumtaxat immortalitatem; ac posse absolute, si ille quidem velit, in nihilum redigi.”

Gassend. de animorum immortal. C. 2.

“ I know (says Mr. Locke, L. 2. C. 1. Sect. 9.) it is an Opinion that the Soul always thinks, and that it has the actual Perception of Ideas in itself as long as it exists.”---From this remarkable Passage it seems to me that this learned Author even doubted of the Soul's Immortality; else why does he use the Words “ as long as it exists?” If he had believed the Soul to be immortal, then would he have seen the Absurdity of such an Expression.

choly,

choly, &c. &c. In short, their Variety and Dissimilarity are infinite. Here I see a Soul elevated to an uncommon Pitch of Grandeur, Nobility of Sentiment, Quickness of Perception, Depth of Penetration, Solidity of Judgment, crowned with every mental Ornament which can enhance and add Lustre to the Dignity of human Nature; and capable of the Attainment of every Thing within the Reach of finite Beings: Another, directly opposite, being stupid, senseless, or lethargic and inattentive to all wherein is the least Value. In one Man I behold a Soul immersed in Sensuality; immoral, effeminate, debauched; delighting in nothing worthy of a rational Creature: In another, a Soul prone to, and pleased only with Acts of Villainy and the most obdurate Barbarity. Here I view a Soul capacious, active; catching at every spreading Bough of Literature; there, one utterly incapable of Instruction: In this Man a Soul generous and open, in that deceitful, &c.—Is this an Argument of, or consistent with God's immediate Formation of every Soul; or with our Notions of his Justice and Mercy? Is it not reasonable to suppose that, did God create Souls in so especial a Manner, he would make them more equal and perfect? Does not Education stamp on the Soul the first Impressions of Vice and Virtue; and may not a Tutor be truly said to be

be the Former of the Mind or Soul? Why then should a Father be denied to be the Begetter thereof?—

Let us now take a Survey of the Souls of Fools and Madmen, of the Sick, Maimed or any Ways deficient in Body; and see how these Disorders and Defects affect the Soul. And let us likewise observe how they frequently happen by Accident and are repaired by Medicine; and that the Soul is proportionably wounded and revived thereby,—When we see an Idiot, or a Madman, do we conclude that God hath made his Soul so imperfect or disordered, rather than that it is owing to some Disturbance or Imperfection of the material Organs? “*Quippe cum videamus (says Gassendus de Intellectu Sect. 3. P. 465.) esse aliquos plane stupidos, ac amenteis, aut saltem valde hebetes; quis sibi persuadeat eorum animas cum ac nativa stupiditate, hebetudineve aut amentia a Deo creari; & non id potius ex vitio organorum contingere?*”—Besides, how does it agree with the especial Creation of the Soul? Would God infuse a Soul stupid, mad, or senseless? It is impious to suppose it; for what Glory or Honour could such a Soul reflect on its Creator?

Moreover, if the Soul comes out of the Hands of God perfect and intelligent, can any Disorder of the Organs of that Body it informs, affect, restrain, or hinder the Operation of its
mental

mental Powers? Impossible, for that perfect thinking Spirit would remain always the same, independent of any material Body or Substance whatsoever: For though a weaker or lighter Body may be restrained from Action by a stronger or heavier, yet a Spirit can be restrained, impaired, or rendered motionless by God only; no gross Matter having Power to impress Rest thereon, much less deprive it of those noble Faculties given it by its gracious Maker. If we admit the Disorder of the sensual Organs to be the Cause of Languor, Distraction, or Stupidity in the Soul; then it cannot be a distinct cogitative Being, immediately produced by the Power or Hand of God; but must consequently depend on, receive its Ideas from, be coæval with the Body, and generated by the Soul of its natural Progenitor.

——Though the Soul and Body are generated, and grow or improve together, as necessary Parts of the same Compound; may not the former, in Death, escape from the latter, to be made more or less perfect in a future State?—I would be informed whether the Soul of an Infant is as large, or as much extended as that of a grown Person; or whether it thrives or extends itself in Proportion to the Growth or Increase of the Body. “It being the very Essence (says Dr. More in his Preface to his Immortality of the Soul) of whatever is to have

Parts

Parts or Extension, in some Measure or other. For to take away all Extension is to reduce a Thing only to a mathematical Point, which is nothing else but pure Negation or Non-entity; and there being no Medium betwixt extended, and not extended, it is plain that if a Thing be at all it must be extended." We may as easily put the Sun in our Pocket, and ram all Nature into the Shell of a Nut, as think on God, or any created Being divested of the Idea of Extension. Divide, mentally, a single Grain of Corn, or Drop of Water in infinitum; when the Idea of each Subdivision will be ever found to be chained to, and inseparable from, the Idea of Extension.—

God created Adam a perfect Man, and not an Infant, helpless, unable to procure his own Sustenance; and we have the same Reason to believe that he made his Soul as manly and complete. "That the first Pair (says an universal Historian) were created in an adult and perfect State, immediately capable of the full Exercise of their natural Powers and Faculties, is not to be doubted; nor is it to be imagined but that they both came out of their Maker's Hands in the greatest Perfection, both of Body and Mind." But since them all human Bodies have been constantly and successively produced by Procreation; come into the World Infants, poor and helpless, incapable of the Use of
Speech,

Speech, or of the perfect Exercise of any of their other Faculties; their Souls equally immature, devoid of Reason, Thought, and Perception, and totally unconscious of their own Existence.—The Soul may be generated, and even prove the chief Agent in the Conception and Formation of the Body, without any Derogation from its spiritual Nature, or Immortality; “For any Man (says Hale, de Hom. P. 26.) that attentively considers the Progress of the generative Production of Mankind, will find that this goodly and noble Creature called Man, hath its gradual Formation and Complement, from a small, almost imperceptible † vital Principle; which by the divine Institution is endued with such a regular, orderly, and unerring Power, that, from most inconsiderable and unlikely Materials, it builds up, gradually, the goodly Frame of the Body; clothes itself with it, and exercises an admirable OEconomy over it: And this it doth not by such a Kind of Choice, Deliberation, and Forecast, as the Watch-maker makes his Watch; for as yet this vital, rational Principle doth not exercise an actual Ratiocination, or discursive Deliberation; neither hath it those Or-

† The great Author above quoted need not have said “Almost imperceptible vital Principle,” for I presume it will be granted that this vital Principle, the Soul, is totally imperceptible and incomprehensible to all mortal Sense.

gans of Heart, and Brain, and Spirits, and Vessels (by the Help of which we exercise our Acts of Reason) till it hath made and framed them.

And yet this admirable Frame is immediatly wrought by this little Particle which we call the Soul, and moulded, formed, and perfected with an incomparable and unerring Dexterity, Skill, Elegance, and Curiosity, more and greater than the most exquisite Artist can shew in the most polished Piece of Artificial Work. Now if this little Spark of Life, that in this Work of Generation and Formation is *Vicarius Dei*, the Instrument of his Power and Wisdom; if this little, imperceptible *Archeus* is endowed by the divine Power, Wisdom, and Institution, with this admirable, regular, and effective Power, out of so small, inconsiderable, and unlikely Materials, to mould up and fashion the goodly Fabric of human Nature, and to perfect it for a complete Habitation for itself, wherein to exercise its most excellent *OEconomy* and Operations; if this *Pufillus divinæ lucis radius, ex tantilla & tam improbabili materiæ particula mirandam naturæ humanæ fabricam tam affabre eleganter & inerrabunde formaverit*: If we find in so small a Particle of a created Being (*viz.* the Particle, or emanative Spark of the Soul of its Progenitor) this admirable Energy, why should we
make:

make a Question whether that God that at first gave this admirable Energy to the Soul, † to frame so goodly a Piece out of Matter, so near to nothing, should have Power to create a World of Matter out of nothing?"——

May not then this vital Particle, or active Principle, which constitutes and gives Being to a new Soul, be the Effluvium, flying off, or Semen of the Soul of its Progenitor; in the same Manner as that of the Body, which gives Existence, or Beginning to a new Body? And may not this Production, or Emanation of the human Species, both Soul and Body, be regularly traced up to a first Pair, immediately the Work of God, perfect in Soul and Body, endued with the Power of propagating both by Generation, that unerring Law communicated to them by their gracious, omnipotent Maker? Does not this Consideration more admirably demonstrate the infinite Power and Prescience of God, and the pre-established Laws and fundamental Principles of Nature, than the supposing him the necessary Creator of every successive Soul? Most surely, and further reminds us how the whole Process of Nature is gradually and methodically

† “ *At first gave this admirable, &c.*---That is, to the Soul of the first Man, who was the immediate Work of God, from whom he had the Power of generating this vital Principle, this *novæ animæ rudimentum*, the Soul of his Son; and so the Son of his Sons, &c. in *successionem perpetuam*.

carried on by secondary Causes, acting in Conformity to his primary Law, or irreverfible Fiat; and that every Thing in the whole Circus of Creation arofe from God, and constantly operate, or fuffer, fubfervient to his great incipient Will.—

The Soul is not eternal, and therefore muft of Neceffity receive its Beginning from fome-where.—Does not Man beget Man without any apparent or external Lofs from his own Body? † Will it be denied that, by Procreation, Man's Body gives Beginning to a new Body, without fuffering Self-injury; and that the Semen, or Primordium of this new Body is cherifhed and perfected in utero by the Action of natural approximate Agents? Has not this Body, this Genitor, a Soul? And may not this Soul, without Self-harm, communicate an adequate Portion of its own Effentia, by which it gives, at the fame Moment with the Body, Beginning to a new Soul? ‡ Is not this vital Principle, the Soul, a neceffary Efficient in the Formation, and a Confervator, of

† See Chambers's Dictionary (under Generation of Man) where a natural Defcription thereof is given, and the various Opinions concerning it ftated, &c.

‡ By drawing of a Spark from the prime Conductor of the Electrical Apparatus, we may catch a diftant Idea in what Manner a Spark (or vital Principle) is drawn, or flies off from the Soul in the Work of Generation, by which Life, or Beginning, is given to a new Soul; which afterwards forms and clothes itfelf with the Body, or Clay-mantle, in the Manner defcribed by the laft above-quoted, learned, ingenious, and illuftrious Author.

the Body; for daily Observation shews us that when it departs, or evaporates, the Body perishes?—Does the Body, in Coitu, operate alone, independent of the Soul? Certainly no; the Soul and Body are equally concerned; each communicating an adequate Portion, or Quantum of its own Being.—Is there any created Being without separable Parts; and may not the Being that makes, at Pleasure unmake?—There is the strongest Presumption that God, in the Beginning, by an immediate Exertion of his Power, created two, Male and Female, of all the Species of Brute-beings wherein is the Breath of Life; and impressed on them a determinate, unalterable Law or Instinct, peculiar to each Kind, of propagating and preserving their own distinct Kinds in a constant Succession by Generation; independent of, and free from the direct Interposition of their Creator. The same of Man; Man by Man is produced, both Soul and Body. All Nature, or Creation sprung and extended itself from one supreme, eternal Cause; so all the human Race, both Souls and Bodies, arose and projected over all the World, from one first Pair, the immediate Work of God.—

If I say that God made me, I err; because physically and expressly he did not; and yet my Origin is no less in HIM, than if I directly came out of his Hands; for I drew the Semina

of my Life from my † Father, which were, in the Womb of my Mother, fashioned into a Child by natural, secondary Agents: And thus my Parents from theirs, and so back to the very Fountain, a first Pair, the Work of their almighty Maker, who gave them the Instinct of Procreation; of perpetuating their Species perfect in Soul and Body, without any particular Intervention or Creation of his own. Under, and by this great, primary Law of God, Nature constantly and invariably proceeds in the Production of Man, both Soul and Body, by Generation: And so of all the Species of Beings in the Earth; an Acorn is cherished in the Matrix of the Earth, and by Agents assigned by God, at the Creation, to that End, perfected to a Fœtus Plant and Tree; from the Acorns of which the World is overspread with Oaks. This does in a more transcendent Manner proclaim the Wisdom, Omniscience, Power, and Glory of God, than his leaving Nature wholly dependent on her Lord, as the immediate Cause of all, or any of her Productions could possibly have done; because he must have been always acting or creating, and consequently perpetually busied

† From the Conversation I formerly had with a very ingenious Gentleman on the Subject of Generation, and the many Reflexions I have since made thereon, am induced to believe that the Mother contributes nothing to the incipient Materials of her Birth, but is only a Receptacle, or Nidus, wherein these wondrous Materials are reduced into a perfect Child by Efficients appointed by God for that Purpose.

about the Things of this World.—“ That the Soul of Man (says a Modern Author) is a spiritual Substance, independent on the Matter it informs, is evident to any one who considers the Power and Freedom of its Operations, which no Accident can be supposed to have ; and which Matter with all its Refinements and Maturations can never be able to perform. † It has, however, been questioned whether the Souls of Men are infused into them immediately from God, or whether they are derived extraduce from their Parents. The latter Opinion hath been maintained, from all other Creatures having the Power of propagating their Species in full Perfection ; by which it seems to follow, that Mankind were indued with the same, from the Likeness of Temper and Disposition of Mind which Children often take from their Parents ; and from the Indecency of conceiving God to be incessantly making Souls, when ever the Sexes are stimulated to satisfy their natural Appetite. But it is scarce possible to maintain the Immateriality and Immortality of the human Soul on this Supposition ; for if the Soul be propagated by Generation, it must, to our best Apprehension, be material and liable to Corruption : It is therefore reasonable to believe, that though

† Who told him so ? Can Man tell what Powers, or Properties God hath annexed to Matter ?

God hath committed the Formation of our Bodies to the Agency of second Causes, yet he has reserved the Production of our Souls to himself, who is the Father and God of the Spirits of all Flesh." That the Soul is a spiritual Substance I readily grant, but its Independency on that Matter it informs, I have before perspicuously refuted. Where is the Difficulty of reconciling the Generation of the Soul with its Immortality? I confess I can perceive none; we might with as much Reason and Propriety alledge that the immediate Agency of the Almighty, is as necessary in the fashioning of the Body, as in the Creation or Beginning of the Soul: For to say that Man can get but half a Man, a Body without a Soul, is, properly speaking, to say that he hath no Soul, or that the Soul, during the Act of Generation, retires out of the Body, which is absolutely impossible. Gassendus asserts that "*est necesse ut rationalis anima, quæ substantia sit incorporea possit Deum solum agnoscere authorem.*"

This may be admitted, because its Deduction from the first Pair, through the progenerative, successive Channels of Nature, sufficiently proves God to be the first Author, Primogenitor, or Creator thereof; as in this Sense he is of the Body, but otherwise he is not, nor has he any immediate Share in the Production of either.



C A P. VII.

*The Soul's Immortality, future Rewards and Punishments,
 &c. considered.*

I Think it can be no longer doubted, but that the Soul of Man is produced by Generation: now let us see what Evidence we have of its Immortality, which is so universally believed. The Belief and Testimony of so many Ages of the Soul's Immortality, is to us no certain Proof or Demonstration of its Reality; it is only, without a fair and candid Examination, taking up and relying on other Peoples' Opinions, than which nothing is more absurd and dangerous. What shall we then say concerning the Immortality of the Soul? We ought to say that it is out of the Ken of human Eyes, when on the other Side the Grave; and, therefore, all relative thereto must be Guess-work, or a mere Object of Faith.—I confess it is an alarming Subject; and, therefore, shall leave the Decision to that just God, who knows and can perform all Things; and shall confine myself to our general Ideas of future Rewards
 and

and Punishments ; which, as we have them, represent the great arbiter of the World in a very whimsical, partial, and cruel Light.—Our Notions of future Rewards and Punishments are, that every one will be rewarded according to his Desert ; viz. that those who act justly and honestly here, will be rewarded with eternal Felicity hereafter ; and the obdurate Sinner, with endless Misery *.—I suppose

* Voltaire tells us (Univ. Hist. p. 39.) that the first Notions of future Rewards and Punishments, are found in the Maxims of the ancient Zerdust or Zoroaster, the Persian ; and which are said to be nine thousand Years old.---“ It is in these Maxims (says he) that we find the first Notions of the Immortality of the Soul, and of a future State of Rewards and Punishments. There we see an express Description of Hell. Zoroaster, in the Writings preserved by Sadder, feigns that God had indulged him with a Sight of Hell, and the Pains reserved for the Wicked : There, among several Kings, he perceived one without a Foot, and asked of God the Reason of this Mutilation. God replied, “ That wicked King did but one good Action in the whole Course of his Life. Going one Day to the Chace, he saw a Dromedary tethered at such a Distance from his Trough, that he could not reach it, so as to eat his Provender ; he kicked the Trough nearer the Animal ; and that Foot I have placed in Heaven, the rest of him remains here in Hell.” This Passage which is very little known, shews the Kind of Philosophy cultivated in those remote Times ; a Species of Philosophy always allegorical, and sometimes very profound.”---There is a Sublimity in the above Fable, that, when rightly considered, charms us ! Hence we learn, that a just and righteous God will not suffer Wickedness to go unpunished, nor a benevolent or virtuous Action without its Reward.---The same celebrated Author hath, somewhere in his Writings, observed, that he cannot bring himself to believe that our merciful Creator hath made, or will suffer, any Creature to be eternally damned, or left in everlasting Torments ; but that he will proportion his Punishment to the Crime : How far the following Passage from the 6th Book of the Æneid, will account for his Opinion, I leave to the Determination of the learned.

“ Quin & supremo quum lumine vita reliquit,
“ Non tamen omne malum miseris, nec funditus omnes

Corporeæ

pose it will be granted, that the Child in utero, has a Soul ; now if this Child dies before, or soon after Birth, is its Soul received into everlasting Bliss? We readily and justly answer it is. But how is this Soul rewarded according to its Merit ? It could have none in itself, nor from its Parents, if they were profligate. The Soul of a Child before, and some Time after its Birth, is void of Reason, Thought, and Perception, and utterly insensible of its own Existence ; therefore, what Claim can it have to Merit ? It undoubtedly is pure and innocent, because it wanted Power to be otherwise. Some Christians, to the eternal Disgrace of Christianity, are so superstitious as to maintain, that a Child cannot go to Heaven if it dies before Baptism, and on that Account refuse it Christian Burial. Senseless Stupidity ! To suppose that a just God will punish an Infant for not having been sprinkled with Water; and that the Want of

- “ Corporeæ excedunt pestes : penitusque necesse est
- “ Multa diu concreta modis inolescere miris.
- “ Ergo exercentur pœnis, veterumque malorum
- “ Supplicia expendunt. Aliæ panduntur inanes
- “ Suspensæ ad ventos : aliis sub gurgite vasto
- “ Infectum eluitur scelus, aut exuritur igni.
- “ Quisque suos patimur manes : exinde per amplum
- “ Mittimur Elysium, & pauci læta arva tenemus :
- “ Donec longa dies perfecto temporis orbe
- “ Concretam exemit labem : purumque reliquit
- “ Ætherium sensum, atque aurai simplicis ignem.
- “ Has omnes, ubi mille rotam voluere per annos,
- “ Lethœum, ad fluvium deus evocat agmine magno :
- “ Scilicet immemores supera ut convexa revifant
- “ Rursus & incipiant in corpora velle reverti.”

it made the Child unworthy to lie with its kindred Dead, at least of the Burial Service. Others will have it, that Children of impenitent Sinners are punished for the Crimes of their Parents: But I would ask them, how this agrees with the Justice of God? If any human Judge should hang or punish an innocent Child, because its Father committed a Robbery or Murder, should we not all condemn his Injustice, Cruelty, and Inhumanity?

And shall we then make God more cruel and unjust than Man? It is dreadful and impious!

We allow a Child, who never was exposed to evil Temptations; who never had any sensual Passions or Appetites to combat or oppose; who never had any Trial or Probation in Life, to be completely happy after Death: But if a Man, whom inevitable Misfortunes have depressed; whose Spirits Poverty and Misery have sunk beneath a Weight of Woe, which he is unable any longer to bear, should in a Fit of Frenzy or Despair, commit an Act of Suicide; we, with all imaginable Certainty, pronounce him damned. Good God! How wretched should we be, was not thy Judgment more just than Man's! If a Man has exercised himself, all his Life, in Acts of Charity, Virtue, and religious Duties, but hath committed one Sin, though of ever so trifling a Nature,

ture,

ture, and doth not, before Death, confess and repent thereof, there are those who have the daring Assurance to declare, that a just God will eternally punish or damn him for that single Crime.

We damn a Man for being of a different Persuasion from ourselves. We may, with the same Equity, hang a Man because he happens to be born on the Continent of Asia or America. If a learned Theist, after having in the most impartial, unprejudiced, rational Manner, examined and weighed the Tenets and Rules of any Religion, ours for Instance, cannot bring himself over to believe or embrace it, as being necessary to the future Reward or Happiness of his Soul; can we with any Colour of Justice pronounce him damned? If we can, of what Use is our Reason, or the free Exercise of it in searching after Truth, or in the Discovery of her most splendid and valuable Gems? * My Reason is to be convinced, before I yield my Assent; for no external

* That every Man should regulate his Actions by his own Conscience, without any Regard to the Opinions of the Rest of the World, is one of the first Precepts of moral Prudence; justified not only by the Suffrage of Reason, which declares that none of the Gifts of Heaven are to lie useless; but by the Voice, likewise, of Experience, which will soon inform us, that if we make the Praise or Blame of others, the Rule or Motive of our Conduct, we shall be distracted by a boundless Variety of irreconcilable Judgments; be held in perpetual suspense between contrary Impulses; and consult for ever, without Determination." Rambler, No. 23.

Force used by Man, can extort the concessus of my Mind to any Proposition or Principle, whatsoever, unless my Reason is satisfied of the Truth thereof. Suppose his Majesty (for Argument Sake) was to hang me, because I cannot believe he is a King independent of his people, but only as their Head or Governor; and, as such, accountable to them for his Acts of a publick Concern; would not all the World condemn his Injustice and Cruelty? Suppose again, that every Subject in the King's Dominions were fully persuaded and convinced, that he was not dependent on his people, as his Strength and Support, nor any Ways responsible to them for his national Acts, is it any Reason that I should implicitly believe him so, without any Recourse to my Reason? If so, what Occasion have I for it, or of what real Use is it to me? In fine, we make God do what we please; for as in searching into the primitive State of material Beings, we measure all those Handy-works of God, by our own finite Designs and narrow Capacities; so with Regard to the Soul (whether material or immaterial) we make it such a future State as we think proper, and damn or save it at Pleasure. We damn one Man, because, being nursed in Ignorance, he believes in the Pope's Infallibility: A second, because he happens to be born in the Dominions of the

the Grand Signior, and worships Mahomed ; A third, on Account of his Birth by the Ganges, or his voluntarily perishing in the Funeral Pile of his beloved Friend or Mistress : A fourth, because a Persian, he worshipped the sacred Fire, as the purest Emblem of the Deity, &c. &c. And at home, because he is a Protestant, Dissenter, Quaker, Methodist, &c. Thus we proceed to damn each other with the greatest Certainty. Upon the Whole ; we make God create Worlds, and people them according to our Fancies ; at Pleasure damn our fellow Creatures ; who, perhaps, are better and more worthy than we ; and not content to stop here, we pursue Men beyond the Grave, rush into Futurity, and order God to damn this Soul, or save that, just as we happen to be prejudiced for or against them. Thus, in short, we first admit an almighty, infinite, eternal, all-creative God ; then metamorphose him into what we please, and make him act in absolute Obedience to our Fancies. Notwithstanding what I have said concerning the Soul and future Rewards and Punishments, I would entreat every one to live * religiously and virtuously, fear and trust in God, and

* “ *Και γαρ το καλον και συμφερον ηδύ φαι-
“ νεται.*”

Arist. Ethic. Lib. II. Cap. 3.

leave

leave the Disposal of their Souls to his infinite Justice and Mercy, who will, undoubtedly, do what seemeth him best; to whom be all Honour, Praise, and Glory, now and for ever. Amen.



C A P. VIII.

Of the first Principles of Matter. The Notion of an eternal Matter refuted. God proved to be the Creator and Author of all material Beings.

MOST of the greatest Philosophers in the World, have not only admitted Atoms, or first Principles of Matter, which they imagined absolutely necessary, and without which they thought God could not have made the Universe; but have took upon themselves a Description of its original State, as also modified and formed Worlds agreeable to their own Fancies.

“ Supponemus (says Des Cartes) omnem
 “ illam materiam, ex qua hic mundus aspecta-
 “ bilis est compositus, fuisse initio a Deo divi-
 “ sam in particulas quam proximè inter se
 “ æquales et magnitudine mediocres, sive me-
 “ dias inter illas omnes, ex quibus jam cœli
 “ atque astra componuntur, easque omnes tan-
 “ tundum

“ tandem motus in se habuisse, quantum jam
 “ in mundo reperitur, et æqualiter fuisse mo-
 “ tas, tum singulas circa propria sua centra;
 “ & seperatim a se mutuo, ita ut corpus flui-
 “ dum componerent, quale cœlum esse puta-
 “ mus.” This Supposition is exactly con-
 formable to his Vortices and three Elements ;
 for here he makes a first Matter necessary of
 which the Universe was composed, and only
 allows the Almighty the Power of dividing it
 into Particles, nearly equal in Magnitude.
 From these he makes the Heavens and the
 Stars arise ; in which, he asserts, there was as
 great a Quantity of active Force or motion as
 is now found in the World : And by being
 equally carried round their Centres, and on
 themselves, they composed a fluid Mass, such
 as he supposed the Heavens to be. First, I
 would ask the Cartesians, Why a first Matter
 should be admitted ?

The Existence of a first Matter was not ne-
 cessary ; because, if it was, Matter must ne-
 cessarily exist eternally ; and, therefore, it will
 be a Contradiction to say that God can anni-
 hilate Matter : For he cannot destroy that
 which he could not create, and which is co-
 eternal with him. For * “ What dependeth
 “ not of another, but hath its Beginning only

* Rawleigh's Ghost, Cap. 5.

“ of itself, cannot be extinguished : For what
 “ is of itself, did never begin, but had ever
 “ its Existency ; and, therefore, cannot cease,
 “ or desist to be. That it never begun, is
 “ proved in that which once did begin,
 “ sometime was not, and, therefore, it is
 “ produced (as the Phrase is) a non esse, ad
 “ esse, from the not Being of a Thing, to the
 “ Being of the Thing itself : And the Reason
 “ is, because that which doth produce, ought
 “ to precede or go before, that thereby it may
 “ draw that which is to be produced, a non
 “ esse, ad esse. Therefore, whatsoever be-
 “ ginneth once to be, is produced of another,
 “ and, consequently receiveth not its Begin-
 “ ning of itself ; for to have its Beginning of
 “ itself, is to have its Essence without the In-
 “ flux of another efficient Cause. Therefore,
 “ it is evident, that what is of itself, did never
 “ begin, and, therefore, shall never end ; and
 “ on the contrary Side, what did begin hath
 “ not its Being from itself, but is necessarily
 “ produced of another. Now, to affirm that
 God cannot annihilate matter is a most daring
 presumption ; therefore, can it be less so, to
 aver that he could not create it ? If a first
 eternal Matter did really exist, it must either
 be God, possessing the Powers of Modification,
 Motion, Vegetation, Reason, Intelligence, Ani-
 mation, and all those other Laws and Properties
 requisite

requisite for reducing itself into Order ; spontaneously producing all Things ; or it must necessarily have existed in its present State from all Eternity.

If Matter was from Eternity, on whom is it dependent for its Existence ; or to whom obliged for its Production, Being, or Preservation ? God cannot annihilate that Body which he was unable to produce : How, then, can he exercise any authority over it ? How can he claim any ? Can he alter its Form, or nature, or give it new Laws or Properties ; or cut, deduce from, or annex, or add any thing to it ? I am bold to pronounce it absolutely impossible. Was Matter a confused Chaos of Atoms eternally existing, what Power could change or alter its confused situation : assemble, arrange, or reduce it into Order and Beauty ? Can any eternal Being exercise a Right, Dominion, or Power over one that is co-eternal ? or alter, transmute, or change its Nature or Essence ? If he can he may annihilate it, which is impossible ; because an eternal Being never did begin, and never can have End.

Suppose, for Instance, that I had eternally existed, never had Beginning ; have not I, then, my Being of myself ? Could God destroy, maim, cut off my Limb, or injure or change the least Member or Part of me ? Could he exercise or claim any natural or legal Right

or Authority over me? Should I owe him any Service, Duty, Obedience, or any Thing whatsoever, for my Life or Preservation? No; I am co-eternal with him; therefore can owe him nothing; nor can he exercise any Power over me. Again; suppose a Stone, or Lump of Earth to be co-eternal with God; can he change the Stone or Earth into Flesh and Blood; or into any other Nature or Substance whatsoever? Can he annihilate them? If he change or transmute, he may annihilate; and if he can change or annihilate the least Particle, he may the Whole; all which is an absolute impossibility. They flowed not from him; they owe nothing to him; neither can he claim any Right over them; they being co-eternal with him; and if not equal in Power, are so in Existence; firm and unchangeable as himself; and he is as easily changed or dissolved as they. Where then is this *Materia eterna*? It is a mere Chimera; a Phantom found in the human Brain; never having any real Existence; for all Matter, Beings, Substances, Motions, Properties, Qualities, &c. had their Emanation, Production, and Existence from God; and nothing that is, is co-eternal with him. “Non est igitur a se mundus, neque quicquid in mundo est; sed ab illo uno quem dicimus Deum, quique proinde dici possit & causa prima, & primus motor,

“ motor, & fons totius esse, & origo omnis
 “ perfectionis, & summum ens, & mundi prin-
 “ ceps, &c.”

Moreover it is evident that “ if any thing
 can exist, independently of God, all Things
 may;” and consequently might endure with-
 out his Providence or Interposition: and there-
 fore in that Case he would be only a nominal
 God, without any Creature over which to ex-
 ercise his Dominion. † But on the contrary
 Nature,

† “ Plato and Pythagoras, factum esse mundum hunc aliquando a
 Deo, censent, atque nullo alio, quam ab ipsomet Deo, a quo factus est,
 posse ad interitum deduci, interiturum vero nunquam: Sed Dei volun-
 tate perseveraturum. Ita tamen factum, ut non ex nihilo, sed ex rudi qua-
 dam materia, in qua sine ordine, omnia mundi hujus exordia latitaverint,
 eam vero materiam factam esse nunquam, sed extitisse semper, & ali-
 quando exornatam esse. Aristoteles ut nullus futurus interitus mundi,
 ita nullum fuisse temporalem mundi ortum, sed æternam quandam a pri-
 ma causa emanationem, & dependentiam. Epicurus, cœpisse mundum,
 interiturumque rursum, atque utrumque sæpe, fortuito, nunc coeuntibus
 apte, nunc discedentibus corpusculis. Anaxagoras, temerario etiam con-
 gressu, sæpe dissolutis, quæ inepte coierant, aliquando apte conjuncta
 esse corpuscula homogenea bonasque rerum Formas non amplius dissolvi,
 sed successiva generatione æternum servari. Deus opt. Max. in initio
 eorum, quos per eos quos elegit in Prophetas, ad homines habuit Ser-
 mones, nobis revelat mundum hunc a se factum esse, neque extitisse sem-
 per ut piis jam hominibus dubitandi nullus relictus locus sit. Ut vero
 naturalis etiam philosophia, & ipsa per sese humana mens, ad contem-
 plandam Dei veritatem, suam exiguam conferat suppellectilem, enitendum
 nobis est eorum quæ in his libris videbuntur ad eam, aliqua ex parte, per-
 tinere, naturales invenire rationes. Præstabo quod potero certo sciens,
 id ipsum, quantumcunque erit, ab ipso esse Deo. Sententia Platonis,
 hoc solum diffidet a veritate: quod ponit materiam æternam, a qua sit
 factus mundus temporalis. Cætera enim omnia vera sunt, & rationi con-
 gruentia, mundum scilicet hunc factum esse a Deo, ac proinde a nulla alia
 causa dissolvi posse, quam ab ipso Deo, ab eo vero posse, ut factus est, cor-
 rumpi. Plato dicit dissolvi in ea, ex quibus est compactus: nos vero
 dicimus posse a Deo in nihilum deduci, ut ex nihilo est factus. Itaque
 in principio, id est, cum nondum ullum fuisset tempus, neque ulla re-

Nature, Reason, and Experience conspire to teach us that the Universe, and all that therein is, proceeded and came from God;

rum corporearum extitisset, Deus, hoc est, prima causa, æterna & immutabilis, fecit ex nihilo cœlum & terram, hoc est, totum hunc mundi aspectabilis & corporalis orbem : qui etiam in nihilum reduci ab eodem Deo posset, servabitur vero in æternum, eadem bonitate qua factus est." &c. &c.---- Vallesius de sacra Phil. Cap. 1.

See this learned Doctor's Proofs of the above Assertions in the same Chapter. See also a rational and candid Refutation of the various Opinions of the ancient Philosophers' maintaining the Eternity of the World, and the Matter of which it was composed, in the learned Stillingfleet's *Origines Sacræ*, Lib. 3. Cap. 2. And Gassend. de Universo, Lib. 1. Cap. 6 and 7. And Dr. Clarke's 1st Reply to Leibnitz, Sect. 4. 2d Rep. 6, 7, 8, 9. His 4th Rep. 3, 4, 5, 6, 15, 18, 19, 21, 40. And Rep. the last, 21, 25, 26, 32, 73, 75. Also the noble Lord Verulam's Nat. Hist. Exp. 100. And thus beautifully sing the heavenly Muses,

" See, thro' this Air, this Ocean, and this Earth,
All Matter quick, and bursting into Birth.
Above, how high progressive Life may go!
Around, how wide! how deep extend below!
Vast Chain of Being! which from God began,
Nature's æthereal, human, Angel, Man,
Beast, Bird, Fish, Insect, what no Eye can see,
No Glass can reach; from Infinite to thee,
From thee to nothing."----

Pope's Essay on Man. Epist. 1. Carm. 233.

" Great are thy Works, Jehovah, infinite
Thy Pow'r; what Thought can measure thee or Tongue
Relate thee? greater now in thy Return
Than from the Giant Angels; thee that Day
Thy Thunders magnify'd; but to create
Is greater than created to destroy.
Who can impair thee, mighty King, or bound
Thy Empire?"----

Milton. Lib. 7. Carm. 602.

" Principio cœlum, ac terras, camposque liquentes,
Lucentemque globum Lunæ, Titaniaque Astra
Spiritus intus alit: totamque infusa per artus
Mens agitat molem, & magno se corpore miscet.
Inde Hominum, pecudumque genus, vitæque volantum,
Et quæ marmoreo fert monstra sub æquore pontus,
Igneus est illis vigor, & cælestis origo
Seminibus."----

Virg. AEneid. Lib. 6. Carm. 724.

daily depend on his Power, Goodness, and Providence for their Existence and Preservation; and that was his Providence withdrawn all would fall into nothing; vanish and pass away like “the baseless Fabrick of a Vision, and leave not a Wreck behind.” *Mundus, qui nihil absque Deo fuit, nihil habet a se unde subsistere per se, ac Deo non adistente, possit. Est igitur potius Deus Causa Mundi, eo modo, quo Sol causa lucis; ac proinde quemadmodum lux ex ære perit, si Sol cesset influere; ita est Mundus penitus recasurus in nihilum, si Deus ipsi supponere desinat salutarem manum.*— Secondly, I would ask why it should be thought harder, or more difficult for God to create, than to modify, arrange, and reduce Matter into its present harmonious and beautiful Order?

The Answer will be that God cannot create Matter from nothing, “*ex nihilo nihil fiat.*” I dare not assert that God cannot create Matter of nothing, because I am ignorant both of the Nature and Power of God.

If I say God created Matter of himself, and therefore not of nothing; it will be objected, that if God created Matter from his own Entity, he must be material, and therefore Matter must be God, eternal and infinite; but can they, making such Objections, define the Nature, Power, Essence, Manner of command-

ing, or acting of God? Though God be immaterial (as relative to us) could he not create the first Elements of Matter of the infinite Effluvia, or fusive Particles of his Breath, Spirit, or Essence; and thereof, by his infinite Power and Wisdom, form innumerable Worlds? Will they assert that it is harder for God to create an inanimate Clod of Earth from nothing, than for him to change, by his bare Fiat, that Clod into a human Being, which contains the finest Machinery, Art, and Design of any Thing that can possibly be conceived; to set ten Thousand Springs of pure Blood a flowing through its whole Frame, and give it a rational, intelligent Soul? Will they, seeing such a mighty Stretch of Power, such a wonderful, prodigious Production start up at the sole Command of God, from such vile Materials, deny that, if God should say to the Breath of his Nostrils become thou a distinct, self-existing Globe of Fire, a mighty Sun, it would obey him? Surely no; and therefore “ he did not only (says Heylin) make the World, but he made it out of nothing, by his Word alone: † *Dixit et facta sunt*, he spoke the

† “ Who spake, and Discord’s jarring Tumult ceas’d!
 Who will’d, and Chaos into Order rose!
 So was the shapely Sphere, on every Side
 With equal Pressure of surrounding Air
 Begirt, of Sea, and Land harmonious form’d.
 Nor beauteous Cov’ring was withheld, for straight

the Word and they were made.—Thus it is truly said that God made all Things out of nothing; not out of nothing as the Matter out of which it was made, for then that nothing must be something, but as the *Terminus aquo* in giving them a real and corporal Being, which before they had not ; and did then first begin to have, by the mere Force and Efficacy of his powerful Word. And though it be a Maxim in the Schools of Philosophy, *Ex nihilo nil fit* that nothing can be made of nothing, that every Thing which hath a Being doth require some Matter, which must be pre-existent to it ; yet this must either be condemned for erroneous—or limited and restrained to natural Agents, which cannot go beyond the Sphere of their own Activity.”—

Now let us, for Argument's Sake, admit such a first Matter capable of receiving, “ as Mettal in Fusion,” every Shape, and then ask why it was necessary for God to divide it into equal Particles ? For if God was the Fabricator, or Maker only of this World from pre-existent Materials, he did it (as I have said) by his Word alone ; and not by moulding and modifying it, as Man moulds Clay into Brick,
or

At the divine Command, the verd'rous Grass
Up sprung unfown, with ev'ry seedful Herb,
Flow'r, Plant, and Tree pregnant with futur Store.”

or Gold, or Brass into Statues or Medals; for that, if possible, would have been a Work of infinite Labour; therefore he did not make the Worlds and Beings which surround us by an unwearyed bodily Labour, but he spake the Word only, and the passive, obedient Mass heard his Voice, and immediately sprung into perfect Order and Harmony. Again, let us suppose Matter to be eternal, but assembled, reduced to its present State, and so preserved by the almighty Power of God; and then require why he made the Universe at one Period of Time rather than another (for there is Measure in Eternity and Infinity as well as in any finite Being, or limited Space of Time; for though they are immeasurable by Man they are not so with God) he might have produced it a Million of Ages sooner or later? The Answer will be, that it was his free Choice to make it at that very Instant; and that his Will alone was a sufficient Reason for so doing. To conclude, if an eternal Matter be established, an Annihilation thereof becomes impossible. Besides, † “ if Matter was an eternal, uncreated Being, and distinct from God, it owed its Existence to its own Nature only, depending on no other Cause, either in Respect of its Essence, or its Properties. And it is contrary to all

† Osb. Universal Hist.

Rules of Reason, that another Being should exercise so great a Power over Matter as entirely to change it, and form a World out of that which had been self-existent from all Eternity, without being a World." And therefore, "that the Universe was created, or produced out of nothing, by an infinite, powerful, wise, and good God; who being self-existent from all Eternity, is the original Cause of all Things, is not only certain from Revelation, but deducible, and has been clearly proved from Reason."



C A P. IX.

Newton and Boyle, their Reasonings on a first Matter erroneous. Transmutation impossible, &c.

THE great Newton, and Boyle, were deceived, both with regard to a first, uniform, homogeneous Matter, of whose Reality they were fully persuaded, and in their Experiments and Belief of real Transmutation; as neither ever existed any where but in the Brain of Man. "The celebrated Mr. Boyle (says Voltaire) the Founder of experimental Philosophy in England, had kept Water a long Time
in

in a Retort, exposed to an equal Degree of Heat; and the Chemist, who performed his Experiments, imagined that the Water was at last changed into Earth. But the Fact was otherwise, as has since been proved by Boerhaave, who was at once an accurate Naturalist, and a skilful Physician; the Water evaporated, and the Earth found in the Vessel came from elsewhere." And Gassendi, who admits real Atoms indivisible Bodies, is positive against Water changing into Earth, or Earth into Water. "Neque aqua condensata transmutari in terram potest. Quod si interdum quidpiam terræ Salivæ aut alterius rei ex aqua concre- scens, quæ in illud non mutabitur, sed quod fuerit illi commistum, quodque aut subsiden- do aut illa exhalata hærescet infundo. Postre- mo neque potest terra verti rarefciendo in a- quam: nam tametsi aqua dilui summe valeat; nihil tamen erit unquam amplius, quam terra in partes minutissimas diffusa per aquam; et per aquæ evaporationem ipsa secreta remanebit, & convincetur non posse aliud quam minutissi- mum pulverem ex attenuatione illius creari." This is sufficient to explode an uniform, homo- geneous Matter; and shew the Impossibility of Transmutation, which so many great Men have so fondly espoused, and which is just such ano- ther Chimera as the Philosopher's Stone: For "nullam esse elementorum transmutationem qualis

qualis vulgo existimatur.”. Boyle thought himself sufficiently authorized by Experiment to say, “ That all Metals and their different Qualities, were but the Effects of one common Mass of Matter, differently modified as to the Shape, Size, and Texture of their Parts. To shew which (says he) I took the following Method, viz. having præcipitated the Bezoardium Minerale by an Affusum of Spirit of nitre, on the rectified Oil of Butter of Antimony, I drew off by Distillation as much of the Liquor as I could ; sometime cohabiting it upon the Powder of the Antimony ; which being done, I melted pure Gold with three or four Times its Weight of Copper, which being put into Aqua-Fortis, the Copper was dissolved, and the Gold subsided in the Form of a Powder, which was farther purified by an ancient Chymist, and by a competent Heat restored to its natural Colour ; which being dissolved in a large Quantity of the above-named Liquor, there remained a considerable Quantity of white Powder, which would neither be dissolved by the above-mentioned Menstruum, nor Aqua-Regis. The Gold being a second Time reduced to a Body, by a repeated Solution in the aforesaid Menstruum, yielded more of that Powder, which reduced to a Body was white, and being dissolved in Aqua-Fortis had the same nauseous bitter Taste with Silver ; so that it is
plain

plain the Transmutation of Metals is not impossible, nor Gold a Metal impossible to be destroyed; so that I am more apt to believe that by proper Menstruums the Body of Gold may be so ordered as to communicate a Tincture to a Liquor; duly conjoined; as when Sulphur, by a Coalition, constitute Vermilion; since from this Instance it is plain that the Colour of the Tincture (as well as of the Vermilion) may be produced by the Position and Texture of some Particles of Gold associated with that Liquor. And that the Colour of such Tinctures, as well as of the Gold itself, depend on certain Particles conveniently modified. I rather believe, because I am told, that a known Man, in the Netherlands, had a certain Menstruum which would extract a blue Tincture from the Calx of Copper, prepared by a Dissolution in Aqua-Fortis, leaving a white Powder behind, which by Fusion may be turned into a Metal of the same Colour. A second Inference, which may be drawn from the foregoing Experiment, is, that if Gold, one of the most permanent Bodies, may have its Texture destroyed, there is no Body in Nature but may undergo a Change, when wrought on by an appropriated Agent; and that the noblest of Metals may be mechanically transmuted." What doth this Experiment, with the Inferences deduced therefrom by the learned Author, prove? That he was

a very ingenious Chemist, but not a single Title in Favour of an universal homogeneous Matter, or of the Possibility of the actual Transmutation of the simple Elements, or Principles of any Body into those of another; which is absolutely impossible, for though the Texture (not the simple Constituents) of the Lump of Gold was altered, and the mixed Body, or Concrete formed of that white Powder had the Colour, and, upon its Dissolution in Aqua-Fortis, the Taste of Silver; yet will any Man affirm it to be pure Silver, and not a Body, or Concretion of several distinct Principles, amidst which the simple, indivisible Atoms, or Particles of the Gold remain as fixt and unalterable as when in the Lump to whose Formation they contributed? If we admit of Gold, by proper Menstruums, giving a Tincture to a Liquor properly conjoined (which is very doubtful) yet doth it at all prove the Mutability of the Principles of that ponderous Metal, or only its excessive Divisibility, Fluidity, or Aptness to mix with Fluids? Was ever any Man upon Earth able to create, or make a single Grain of Gold from any other Elements or Principles in Nature? Certainly not, and therefore your so much admired Transmutation falls to the Ground. “I believe (says the ingenious Voltaire) two Things are requisite to change the primitive Parts of Salt into the primitive Parts of Gold; to annihilate

nihilate the Elements of Salt, and create the Elements of † Gold. Such is the Reality of those pretended Metamorphoses of a homogeneous and uniform Matter, tho' hitherto admitted by so many Philosophers. My Proof is this, it is impossible to conceive the Immutability of Species, unless composed of unalterable Principles. For if these Principles, these original constituent Parts can never change, they must be perfectly solid, and always of the same Figure. If they are such, they cannot be composed of other Elements; for then they must receive other Figures: Therefore in the present Constitution of Things, it is impossible that the Elements of Salt should be changed into the Elements of Mercury." To these Arguments I shall subjoin those of the learned and ingenious Dr. Grew, in his Lectures on the Principles and Mixture of Bodies, read before, and approved by the Royal Society, in the Year of

† My Lord Verulam insists on the real, positive Transmutation, or Conversion of the Principles of Bodies into each other (See Cent. 4. of his Nat. Hist.) and then (Cent. 1. Exp. 100.) asserts that "There is nothing more certain in Nature, than that it is impossible for any Body to be utterly annihilated; but that as it was the Work of the Omnipotency of God to make somewhat of nothing, so it requireth the like Omnipotency to turn somewhat into nothing."----Now I appeal to any candid Enquirer after Truth, whether he can, possibly, conceive a Body to be absolutely changed, and to have received new Principles; a new Texture and Nature, without having first suffered a total Annihilation: Whether a Body, (that is) the primitive Principles thereof, made permanent by the Omnipotency of God, can be changed by the Art or Efforts of Man: And whether it doth not require the same Effect of Power to change, as to annihilate the constituent Principles of material Bodies.?

our Lord 1682. “ And first (says he) by Principles I mean Atoms; or certain Sorts of Atoms, or of the simplest of Bodies. For otherwise they would not be Principles; for a compounded Principle, in strict speaking, is a Contradiction. Even as Fives, Threes, or Twos, are not the Principles of Number, but Unities. Whence, secondly, it follows that they are also indivisible. Not mathematically, for the Atoms of every Principle have their Dimensions. But physically; and so what is but one cannot be made two. If it be asked whether a Stick, cut with a Knife, be not of one made two? I say that a Stick is not one Body, but many Millions of Bodies; that is, of Atoms; not any one whereof is divided within itself, but only they are separated one from another, where the Knife forceth its Way. As in the drawing of a Man’s Finger through a Heap of Corn, there is no Division in any one Grain but only a Separation of them one from another; all remaining still in themselves entire. I say, therefore, that what is physically one, is also most firm and indivisible; that is, impenetrable: For Penetration is but the Separation, not the Division of Atoms. Hence, thirdly, they are also immutable. For that which cannot be divided, cannot be changed. So that of the whole World of Atoms, not any one hath ever suffered, or can suffer the least Mutation. Here-

upon is grounded the Constancy of Causes and Effects. So that in all Generations, it is not less certain, that the self-same Principle is still propagated from the same; than that Man is from Man. Wherefore compounded Bodies are generated; but Principles are not, but only propagated; that is, in every Generation they pass, in themselves unaltered, from one Body into another. If Principles, or Atoms are all immutable, it again follows that they are of diverse Kinds. For one and the same Principle, or Kind of Atoms, will still make the same Thing, and have the same Effect; so that all Generations would then be the same. Wherefore, since they are immutable, they must be diverse. This Diversity, for the same Reason, is not small but very numerous. For the World, taken together, is Nature's Shop; so the Principles of Things are her Tools and her Materials." Wherefore as it speaks the Goodness of a Shop, so the Perfection of the Universe; that it is furnished with many Tools wherewith, and many Materials whereupon to work. And consequently that Philosophy beareth best its own Name, which doth not strain all to two or three Principles, like two or three Bells in a Steeple making a pitiful Chime; but tryeth to rise up to Nature's own Number, and so to ring all the Changes in the World."—

“ From the Premises we arrive at this Conclusion; Sc. That the Formation and Transformation of all Bodies, can be nothing else but the Mixture of Bodies. For all Principles are immutable; as we have above proved: and therefore not generable, formable, or transformable. And the Forms of Principles being but their Modes, are also immutable. So that the whole Business of the material World, is nothing else but Mixture. Again, as Nature worketh every where only by Mixture, so is this Mixture every where but one Thing, and can be but one. For whether it be the Mixture of great Bodies or of small, of Compounds or of Atoms; it is every where Mixture, and the Mixture of Bodies. Wherefore Mixture is either an intelligible Affection of all Bodies, or of none; which latter no Man will say. As many Ways, therefore, as we can see, or conceive the Mixture of any gross Bodies, which we hold in our Hand; so many Ways we may of the subtlest Mixtures which Nature maketh, or of Atoms themselves; and no otherways. Now all the Ways we can distinguish Mixture by, are in general these two; either in Respect of the Bodies mixed, or else of the Modes of the Mixture itself. In Respect of the Bodies mixed, Mixture is distinguished always two Ways; by Conjugation, and by Proportion. By conjugation I mean a Mixture of some certain Prin-

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ciples, and not of others. Which is Threefold. First, as to Number: As when one Body may be compounded of two Principles, another of three, a third of four, a fourth of five, and so on. Secondly, as to Kind; where, though there be a Conjunction of the same Number, yet not of the same Kind. Thirdly, when they differ from one another both in Number and Kind. So many Ways the Principles of Bodies may be conceived to be conjugated; and therefore are: For here, that which may be, is. The Consequence is clear. For first, Nature hath various Materials wherewith to make these Mixtures; as we have shewed. Secondly, by these Mixtures she may, and, without the Concurrence of any imaginary Forms, must produce all the Varieties in the material World; as hath likewise been said. Wherefore, since all imaginable Mixtures may be made, and that to some Purpose, if they should not be so, Nature would be imperfect; because we ourselves can think how she might put her Materials to further Use than so she would do. To think, therefore, that all Kinds of Principles, or all Elements go to make up every compound Body, as by the Peripatetic Philosophy we are taught, is a Conceit, no more to be credited than one that should tell us, all Kind of Wheels, and other Parts of a Watch were put iuto a Clock; or that there were no other Materials wherewith

with to build an House, than for a Tent or Ship. For why should Nature, the great Artificer by which all perfect Works are made, be feigned to cram and ram all Things into one, which we ourselves look upon as absurd? Secondly, the Mixture of Principles is diversified, as by Conjugation; so also by Proportion. That is, by the diverse Quantities of the several Principles, or Parts mixed together. As if the Quantity of one, was as five to ten; of a second, as five to fifteen; of a third, as five to twenty, &c. Or if that one be as five to six; of a second, as six to seven; of a third, as seven to eight. By which, and by other Proportions, Mixture may be varied innumerable Ways. Again, as Mixture is varied, with Respect to the Bodies mixed; so likewise in Respect of the Mixture itself, which I call the Location of Principles, or the Modes of their Conjunction. Which may be various, as well as their Conjugation and Proportion. Yet are they all reducible unto two general Modes: All Bodies, and therefore all Principles, being mixed either by Mediation or by Contact. Now all Contact, whether of Compounds or of Atoms, can be no other Way than such as is answerable to their Figures. Whereof, therefore, we can conceive but three general Ways, viz. first, by Contact in a Point, or some smaller Part: As when two Atoms meet, which are globular, or otherwise

gibbose. Secondly, by Contact in a Plane : As in the Conjunction of the Sides of triangular or quadrangular Atoms, or otherwise flat. Thirdly, by Contact in a Concave : As when one Atom is admitted into the Concave, or Hole of another ; as a Spiggot is into a Foffet. The first may be called Apposition, the second Application, the third Reception, or Intrusion. In the two last Ways Atoms may be joined by Mediation, but best of all the last. As when the two Extremes of one Atom are received into the Concaves, or the Holes of two others. And these are all the general Ways whereby we can conceive Bodies to be mixed together : Sc. That is, by their various Conjugation, Proportion, and Location. So that the Composition of Atoms, in Bodies, is like that of Letters in Words. What a Thunderclap would such a Word be, wherein all the four and twenty Letters were packed up. One, therefore, is compounded of more, another fewer ; this of some, and that of others : And both the Conjugation, Proportion, and Location of Letters is varied in every Word ; whereby we have many Thousands of differing Words, without any Alteration at all in the Letters themselves ; and might have ten Times as many more. In like Manner, therefore, or in the self-same analogous Way, as the Letters of the Alphabet, are the Principles of Words ; so Principles are the

Alphabet

Alphabet of Things.”——“ There is no Alteration of Principles, or of Elements, in the most perfect Mixture of Bodies. It cannot be; for Principles are † immutable, as we have said. And if it could be, yet it needeth not to be; for they are also many and compoundable, infinite Ways, as hath been shewed.”

“ So that we have no need to perplex ourselves with any of those Difficulties that arise from the Doctrine of the Alteration of Elements. The Ground of which Conceit is that of their being but four Elements, and all in every Particle of the mixed Body. And so Men being puzzled, how from thence to make out the infinite Variety of Bodies, they feigned them to be alterable, and altered upon every perfect Mixture; not considering that if their four Elements be alterable, as few as they are, no fewer than three of them may be spared; for one Element, if alterable, may be made any. Hence, secondly, may be solved that great Dispute, whether such as we call Lixivial Salts, are made by Fire? For first, no Principle is

† “ The Dominion of Man, in this little World of his own Understanding, being much-what the same as it is in the great World of visible Things, wherein his Power, however managed by Art and Skill, reaches no farther than to compound and divide the Materials that are made to his Hand; but can do nothing towards the making the least Particle of new Matter, or destroying one Atom of what is already in Being.” Locke, Lib. 1. Cap. 2. Sect. 2. If Man can neither create or destroy the least Particle of Matter, then it is conclusive to assert that he is unable to change the Nature of one single Atom of Matter; for what cannot be destroyed, cannot in Nature be altered.

made by Fire ; all Principles being unalterable and therefore unmakable. Secondly, we must distinguish betwixt the Principle and its various Mixture with other Principles ; from whence it may receive different Shapes and Names. Wherefore a Lixivial Salt, qua Lixivial, is certainly made by Fire. But quatenus Salt it is not ; that Principle being extractable out of most Bodies ; and by divers other Ways than by Fire. For whether you calcine a Body, or else ferment it (after the Manner shewed by the curious improver of Chemical Knowledge, Dr. Daniel Cox) or putrify it under Ground, or drown it in the Sea, it still yieldeth some Kind of Salt. All which Salts are made, not by making the saline Principle, but only by its being differently mixed, by those several Ways of the Solution of Bodies, with other Principles ; from which, its different Mixture, it receives the various Denominations of Marine, Nitrous, Volatile or Lixivial."

"Hence, thirdly, the most perfect Mixture of Bodies can go no higher than Contact. For all Principles are unalterable ; and unalterable is unpenetrable, as hath been said. In the most visible and lax Mixture there is Contact ; and in the most subtle and perfect, as in Generation itself, there is nothing more. Hence, fourthly, we easily understand how divers of the same Principles, belonging both to Vegetables and
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many other Bodies, are also actually existent in the Body of Man. Because even in Generation or Transmutation, the Principles which are translated from one Body to another, as from a Vegetable to an Animal, are not in the least altered in themselves; but only their Mixture, that is, their Conjugation, Proportion, and Location is varied." See further, Cap. 1, 2, 3, 4 & 5, on the Doctrine of the Mixture, Principles, Nature, and Causes of Mixture of Bodies, with his Instances thereon. Hence it is certain that an uniform, homogeneous Matter universally displayed; and Transmutation properly so called, either by Nature or Art, which have so long been believed and contended for, are impossible Fictions. Were not Principles perfectly solid, firm, and unalterable in themselves, Immutability of Species could not be conceived. Therefore it is evident that they are so, and that all the Variety in the World, produced by Nature, is the Effect of her different and wonderful arranging and mixing of those Principles, or Materials God hath given her to fabricate under his primary Directions. So of Art, which is an imperfect Imitation of Nature; for whatever Edifices, Vehicles, Machines, or Instruments Man doth invent, make, or fashion, it is performed by the various moulding, associating, and mixing of those Materials Nature, from her Storehouse, hath furnished him

him with. Chemistry is nothing more than the Art of Solution, Concretion, and Mixture. The Chemist, by applying proper Menstruums, can dissolve Bodies formed of innumerable fundamental Principles; and from such Dissolution, by the Application of appropriate Fluids, or Bodies, by Calcination, Distillation, or otherways, can produce different Fluids, Bodies, or Concretes; whose Principles are indeed translated, but not altered, or changed. Sir Isaac Newton, in the Appendix to his Optics, says “That the changing of Bodies into Light, and Light into Bodies, is very conformable to the Course of Nature, which seems delighted with Transmutations.”

“Water, which is a very fluid, tasteless Salt, she changes by Heat into Vapour, which is a Sort of Air; and by Cold into Ice, which is a hard, pellucid, brittle, fusible Stone; and this Stone returns into Water by Heat, and Vapour returns into Water by Cold. Earth by Heat becomes Fire, and by Cold returns to Earth. Dense Bodies by Fermentation rarify into several Sorts of Air, and this Air by Fermentation, and sometimes without, returns into dense Bodies.” And a little further he says, “It seems probable to me that God in the Beginning formed Matter in solid, massy, hard, impenetrable, moveable Particles; of such Sizes and Figures, and with such other Properties, and
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in such Proportion to Space as most conduced to the End for which he formed them; and that these primitive Particles, being Solids, are incomparably harder than any porous Bodies compounded of them; even so very hard as never to wear or break in Pieces: No ordinary Power being able to divide what God himself made one in the first Creation. While the Particles continue entire, they may compose Bodies of one and the same Nature and Texture in all Ages; but should they wear away, or break in Pieces, the Nature of Things depending on them would be changed." Here it is obvious that this great Man hath contradicted himself; for if the primitive Particles of Matter were perfectly solid and impenetrable, then it follows that they must be unalterable. How then can the primitive Particles of Earth be changed into Fire, or those of Fire into Earth? What is solid, impenetrable, and cannot be broke or wore out, consequently can suffer no Alteration or Change, in Figure or Property; and therefore it is conclusive to assert that the Particles of Fire cannot become Earth. Hence, also, it is that Light cannot be changed into Bodies; for Light is pure Fire, and Fire is a Body; therefore its primitive Particles are incommutable. In short, when I see a Pig of Lead transmuted into fine Silver, a Bar of Iron converted into pure Gold, a Gal-

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lon of Water changed into pure Blood, and a Peck Loaf metamorphosed into a Lump of human Flesh, then will I implicitly believe in a first homogeneous, uniform Matter and Transmutation; till then my Faith will remain invulnerable against it.

Good God! what is it that Philosophers will not maintain? It is evident, that when they attempt an Explanation of the first Principles of Things (which lie far beyond Man's Conception) form Systems, and set up sufficient Reasons that they not only trespass against God, by contending for Things they know nothing of, but set up and maintain the greatest Absurdities; to the lasting Disgrace of Philosophy and common Sense. Burnet, and a Number of Theorists, have created and fashioned the World from the Chaos of their own Imaginations; and applied the Sacred Writings in support of those Productions, which are worthy indeed the Perusal of a Novelist, but not of the Consideration of the Lovers of Reason and Truth. The Passion of forming new and uncommon Systems hath eclipsed the brightest Geniuses; who, had they confined themselves to Reason and Analism, instead of filling the World with unreal and marvellous Prodigies, would have become the greatest Blessings to Mankind; but whose Works now serve only to confound and puzzle the rational Enquirer after

ter Truth. “ The only Method (says the sensible Voltaire) of reasoning on Objects suitable to Man, is Analyfis. To begin with the first Principles belongs only to God.” This is speaking like the great Philosopher guided by Truth; and whose Arguments all the Wisdom of Man cannot refute; for we may as easily investigate the divine Nature as the first Principles of the material World, or form any perfect Idea of the primæval State of Matter, or of the Manner of its Production. “ If we may without Blasphemy (says the last named Author) compare the Divine Being to an Architect, and the Universe to an Edifice, where is the Traveller who had seen only Part of the Outside of the Building, would immediately imagine he was able to display all the Art and Contrivance within? Yet have not almost all Philosophers, with a Thousand Times greater Temerity, dared to do even more than this?” They certainly have, and would we carefully examine their Writings, we should find in them the most evident and glaring Inconsistencies and Contradictions. For they admit that God made the Angels, and continues to make the Souls of Men from nothing; but deny that he could produce, *ex nihilo*, a single Grain of gross corrupt Matter. They first allow that God, in the Beginning of Things, formed Matter in solid, hard, indivisible, impenetrable Atoms,

or Particles; which never could change, alter, be broke in Pieces, or wear out; and then admit their real Transmutation, actual Conversion into each other by Art or Nature. Others, in Opposition to these, set up a uniform, homogeneous Matter, of which they can have no Conception; leaving every Thing to arise from mere local Matter and Motion, and yet deny that when this same Matter is agitated it may bring forth an Oak rather than a Willow, or a Rose. What palpable Incongruities!

There are scarce two Philosophers to be found who, speaking on God and Creation, do not contradict or confound each other; * each aiming to be thought greater or wiser than his Fellow or Predecessor; and do, with the most settled Assurance, set up new Systems as incontestible, and prescribe such Laws to God and Nature, as are most agreeable to their own Fancies; and these are held as sacred, till some other more wise than they arise and pull down the admired Frame, and recreate new Laws and Worlds more wondrous than the last.

Thus—

Man does with dangerous Curiosity

These unfathom'd Wonders try :

* “ Some other Philosopher will come hereafter and shew those Truths to be Falshoods. He will pretend to discover other Truths of equal Importance. Some other will come and discredit him too. In Philosophy, as in Nature, all changes its Form, and one Thing exists by the Destruction of another.” Dialogues of the Dead. P. 263.

With fancy'd Rules and arbitrary Laws
 Matter and Motion he restrains;
 And study'd Lines and fictitious Circles draws :
 Then with imagin'd Sovereignty
 Lord of his new Hypothesis he reigns.
 He reigns? How long? till some Usurper rise :
 And he too, mighty thoughtful, mighty wise
 Studies new Lines and other Circles feigns.
 From this last Toil again what Knowledge flows?
 Just as much perhaps as shews
 That all his Predecessors Rules
 Were empty Cart, all Jargon of the Schools;
 That he on t'other's Ruin rears his Throne
 And shews his Friend's Mistake, and thence confirms his own.
Prior. P. 2.

Such is the Pride and Conceit of Man that,
 not content with examining those Things which
 lie within the Circle of his Sphere, and which
 properly belong to him, he must investigate
 the primitive State of Matter, explore the Es-
 sence and Nature of God; assign to him a suf-
 ficient Reason for every Thing that he doeth,
 and will suffer him to act by no Laws but those
 which he prescribes!

Man! foolish Man!

Scarce know'st thou how thyself began :
 Scarce hast thou Thought enough to prove thou art,
 Yet steel'd with study'd Boldness, thou dar'st try
 To send thy doubting Reason's dazzled Eye
Through

Through the mysterious Gulph of vast Immensity.
Much thou canst there discern, much thence impart.

Vain Wretch suppress thy knowing Pride :

Mortify thy learned Lust :

Vain are thy Thoughts ; while thou thyself art Dust.

Prior.



C A P. X.

Of Motion. †

I PRESUME it is allowed that Motion is that Power which all Bodies have, of moving or of being moved from one Place to another ; and I believe it will be granted that Matter could not give itself Motion ; therefore we must seek its Origin somewhere else, and can we do better than place it in God ; by whom it and Matter were begun, and are by him preserved ? “ I suppose (says Voltaire) it is agreed that Matter can have no Motion of itself ; it must, therefore, receive it from else where ; but it cannot receive it from other Matter, as that would imply a Contradiction : Motion, there-

* See Chamb. Dict. Motion, its various Definitions, Accelerations, Reciprocities, Loss, Generation, Laws, &c. &c.---See also the Collection of Papers which passed between Mr. Leibnitz and Dr. Clarke ; and which were published 1717.

fore must proceed from an immaterial Cause. God is that immaterial Cause. But here the utmost Care must be taken that this vulgar Axiom, "A Philosopher must never have Recourse to God," has Place only in Things that may be explained in phisical proximate Causes.

"For Instance, I am to explain why a four Pound Weight is counterpoised by a Pound Weight; if I say that God hath appointed it should be so, I should betray my own Ignorance; but I say it is because the one Pound Weight is four Times farther from the Centre of Motion than the four Pound Weight. It is otherwise with Regard to the first Principles of Things; in that Case not to have Recourse to God is a Mark of Ignorance, for either there is no God, or no first Principles but God. It is he that hath impressed on the Planets that Force by which they move from West to East; it is he who caused the Planets and the Suns to revolve on their own Axes. He has impressed a Law on all Bodies, by which they all equally tend to their Centre. He hath also formed Animals, to whom he has given an active Force, whereby they produce Motion."

This is sufficient to prove that † Motion proceeded from God, and a strong Proof also

† How the Ideas or Sensations of Heat and Cold are produced by the Motion of the minute Particles of our Nerves, or Animal Spirits.

See Locke, Lib. 2. Cap. 8. Sect. 21.

that God was the Author and Creator of Matter: For if we suppose a first Matter, an inactive quiescent Mass, can we then conceive in what Manner God could Produce and give it Motion? We can not.

Suppose God made the Sun, and fixed it as a Centre to the Planets; it is impossible to conceive how it came by that Force which carries it round on itself, unless we admit God to have begun it. It is agreed that Motion is in Proportion to the Force which impels it; but with Regard to the Sun's Rotation what is this Force, this active, impulsive Principle? If we allow the Planets, by their circular Revolutions, to be the Cause of the Sun's turning on himself; yet it is plain that they could not give themselves Motion, therefore they had it from some other Cause; † and where are we to seek this Cause but in God? The great Boyle was not ashamed to acknowledge, "that though it is manifest to Sense there is local Motion in Matter, yet Motion is not congenite to Matter, nor coæval with it; Local Motion being not included in the Nature of Matter, which is as much Matter when at Rest as in Motion: And

† "Every Thing that is moved, must of Necessity be moved of something else; and that Thing is moved by something that is moved, either by another Thing, or not by another Thing. If it be moved by that which is moved by another, we must of Necessity come to some prime Mover that is not moved of another. For it is impossible, that what moveth, and is moved by another, should proceed in infinitum."

Derham's Physico-theol. L. 2. Cap. 3. Note b.

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though it be hotly disputed how Matter came by that Motion, by those who acknowledge not an Author of the Universe; yet, since a Man is not the worse Naturalist for not being an Atheist, we allow that the Origin of Motion in Matter is from God." It is evident that Attraction, which is the Cause of the circular Motions of the Planets, is something real; something existent in every Atom of Matter, and which acts on all Bodies according to their Masses, therefore it and Matter were the free Production of an all-powerful God, and started into Being from the mere Efficacy of his Word. And accordingly the learned Wise, † in his elaborate Confutation of Atheism, asserts " That such a mutual Gravitation, or spontaneous Attraction, can neither be inhærent and essential to Matter, nor ever supervene to it unless impressed and infused into it by a Divine Power." But, cry the Advocates for the Eternity of Matter and Motion, " ex nihilo nil fit," Motion could not be created from no Motion, therefore there must necessarily be a first Motion as well as a first Matter; otherwise God could not have reduced the Universe into its present Order. To which I reply, that God could communicate a suitable Quantity of active Force to all Bodies, because he himself is the Source

† Wise's Confut. Ath. P. 412.

of Motion, and the Giver of every active Principle: And why, then, not produce passive Matter, as well as active Force, a se ipso, for the one is by no Means harder than the other; the same Power was capable of producing both.

Newton acknowledged God to be the Author of both Matter and Motion; and, for the Particulars of the Properties of the latter, its Loss or Gain, mechanical and local Uses in the World, I refer my Readers to that great Man and the ingenious Chamber's Dictionary, under Motion: And as it hath been my Aim in this Work to prove that God is the free Almighty Author and Creator of all Things, I shall conclude with Mr. Locke's Thoughts on the Production of Matter, together with a few Remarks thereon. Speaking of the different Opinions of Men concerning Creation, "Others (says he) would have Matter eternal, notwithstanding that they allow an immortal, cogitative Being to be created. This, tho' it take not away the Being of a God, yet since it denies one and the first great Piece of his Workmanship, the Creation, let us consider it a little. Matter must be allowed eternal? Why? Because you cannot conceive how it can be made of nothing: Why do you not also think yourself eternal? You will answer, that because about twenty or forty Years since you began

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to be. But if I ask you what that You is which began then to be; you can scarce tell me. The Matter whereof you were made began not then to be, for if it did then it is not eternal; but it began to be put together in such a Fashion and Frame as makes up your Body; but yet that Frame of Particles is not you, it makes not that thinking Thing you are; (for I have to do with one who not only allows an eternal immaterial thinking Being eternal, but would have an unthinking Matter eternal too) therefore when did that thinking Thing begin to be? If you did never begin to be, then have you always been a thinking Thing from Eternity: the Absurdity whereof I need not confute, till I meet with one who is so void of Understanding as to own it. If, therefore, you can allow a thinking Thing to be made out of nothing, (as all Things that are not eternal must be) why, also, can you not allow it possible for a material Being to be made out of nothing by an equal Power; but that you have the Experience of the one in view and not of the other? Tho' when well considered, Creation of a Spirit will be found to require no less Power than the Creation of Matter."

"Nay, possibly if we would emancipate ourselves from vulgar Notions, and raise our Thoughts, as far as they could reach, to a closer Contemplation of Things, we might be

able to aim at some dim and seeming Conception how Matter might at first be made and begin to exist, by the Power of that eternal first Being; but to give Beginning and Being to a Spirit, would be found a more inconceivable Effect of omnipotent Power." What a vast Stretch of Thought, in that great Man, does this Passage discover! displaying the Depth of his Understanding and the Greatness of his Modesty in a very striking and sublime Manner! Happy would it have been for Mankind had he gave us clearly those Conceptions concerning the Production, or Beginning of Matter which he seems to hint at, and which, no Doubt, laboured to break forth from his extensive and high-pinioned Soul, had not Modesty, and the Fear of offending the Bigotry of a deluded World, restrained them. He appears to have been conscious that Matter was produced from nothing by the Power of God, and also that he saw the Manner in which he begun and gave it Being.

He evidently perceived that it required a mightier Effect of Omnipotence to create and give Existence to a Spirit, than to gross unthinking Matter. And I am of Opinion he saw clearer than, perhaps, any Man, how, and in what Manner, God produced and gave Being to both. That be as it may, it follows, that if God created Matter, he also begun Motion,

tion, and consequently both from nothing; and therefore Matter and † Motion being the secondary Efficient of all subsequent Causes and Effects, it becomes demonstrable that the Origin of all material Things is in God. To whom be ascribed all Honour, Glory, Majesty, Power, and Dominion for ever and ever. Amen.



T H E

MAXIMS of TRUTH:

Or the most SELECT and FAVOURITE

THOUGHTS OF THE AUTHOR.

I.

PHILOSOPHY.

Philosophia est expultrix vitiorum.

THAT is the most noble Philosophy which teacheth us Humility, the Love of Virtue and Sincerity, the Knowledge of ourselves, the

† “ In Effect all the Phænomena of Nature, all the Changes that happen in the System of Bodies, are owing to Motion; and are directed according to the Laws thereof.” Chamb. Dict. See Motion.

Fear and Reverence of God, and Love and Benevolence to all Men, who are equally the Children of one God, the common Father and Judge of all; and who will hereafter reward every one according to his Works, and not agreeable to his Rank here, to which he will not pay the least Regard.

II.

PHILOSOPHERS.

HE is the greatest Philosopher in the World who serves God truly, his Fellow-creatures honestly, and himself justly.

III.

WISDOM.

Quid est enim, per Deos, optabilius sapientia? Quid prestantius? quid homini melius? quid homine dignius?

Cic. de Offic. Lib. 2d.

WISDOM teacheth Man Goodness, and therefore he possesses the greatest Share thereof who hath been guilty of the smallest Number of Crimes. To say a Man can be wise and not good is a vulgar Error, for Wisdom and Goodness are inseparable; therefore

Solomon

Solomon was never accounted wise till he became good. This is Wisdom ! the invaluable Gem which but few may be said to possess !—

IV.

C U S T O M.—See Fashion.

CUSTOM is a living Monster, and no horrid Spectre can be so shocking to a Child, as Custom is to the unprejudiced Eye of Reason and Justice. It is justly termed the Law of Fools, for it not only governs Fools, but makes sensible Men become so. Custom authorises us to commit the greatest Acts of Violence and Inhumanity ; makes Indecency ornamental, and Virtue a Mock. It honours Pride, and rejects Merit ; makes sacred the greatest Absurdities and Contradictions ; turns Man into Brute, and inverts the very Order of Nature.

V.

T R U T H.

TRUTH is of God, and he who abhors a Lye she will crown with everlasting Happiness. Truth is amiable in every Dress and Degree, when Falshood is so in none ; and therefore it is well said “ That he who tells a
Lye

Lye is unworthy the Name of Man."—He that offends the Truth offends the Gods, and wounds his own Mind, because he speaks against his Conscience."

VI.

V I R T U E.

Nihil est virtute formosius, nihil pulchrius, nihil amabilius.
Cic. de. nat. Deor.

VIRTUE is a precious Jewel, and he who wears it untarnished is superior to the greatest Prince on Earth. The virtuous Man is the Darling of God, an Ornament to Society, and a substantial Blessing to his Country, Relations, and Friends.

VII.

F O R T I T U D E.

THE Man who always preserves unmoved, his Presence of Mind, can never be conquered; but deprived thereof, no more than his Shadow remains. Presence of Mind, founded on conscious Innocence and Virtue, is the Bosom's impenetrable Shield; and the Heart thus guarded is invulnerable to the Devil himself.

Fortitude consists not in Rashness, but in bravely facing those Dangers which we cannot avoid. “ To meet Danger with Courage is the Part of a Man ; but to be insensible of it is brutal Stupidity ; and to pretend Insensibility, where it cannot exist, is ridiculous Falseness.”

VIII.

TEMPERANCE.

TEMPERANCE is the Daughter of Industry, the Parent of Health, the sick Man's Physician, and every Man's Guardian against Vice. The temperate Man feeds Nature, but doth not surfeit her ; his Table is frugal, and Health sits thereat.

IX.

CHARITY.

CHARITY is the darling Attribute of God. It is like the River of Juda, which healed all who washed in its Tides. It is the noblest Mark of Humanity, and the greatest Dignifier of Christianity. Charity is not distinguished by Ostentation, but by the Goodness of the Heart. The charitable Man sheds Manna on Distress and Indigence, Comfort on his own Soul, and secures his everlasting Union with God.

X.

RELIGION.

IT is more talked of than understood. The Evil it hath caused in the World overbalances the Good. To believe in a blessed Saviour is just; to love and fear God is our Duty; but to cut one anothers Throats about Modes of Worship is the Business of Madmen and Fanatics; for the Heart is the best Monitor, and Conscience the most faithful and unerring Judge of Right and Wrong.

XI.

LOVE.

LUST is often taken for Love, and one is commonly confounded with the other. Love seeketh the Honour, Pleasure, and Safety of the beloved Object; but Lust the Satisfaction of brutal Passions, the Dishonour of Virtue, and Destruction of Innocence. Lust cloyes by Possession, and the Object by Enjoyment becomes loathsome; but Love knows no Satiety: It is Life itself; it is engendered in, and inseparable from the Soul; its Affections are guided by Reason, and its Pleasures and Enjoyments have the Sanction of Heaven. Love is the
pure

pure Offspring of a chaste and generous Mind; Lust is a Monster begotten on sensual Appetite. The virtuous Lover inspects the Heart, and wishes rather to build his Happiness on mental Perfection, than personal Beauty, which a pestilential Blast of Air may ruin: Though where they meet they give an inexpressible Pleasure to Possession, and make the united Pair equal with Angels.

XII.

FRIENDSHIP.

FRRIENDSHIP is a Rara Avis which is seldom seen: Her Likeness, indeed, is daily discovered fluttering amongst Mankind; but it is only Flattery, or Deceit, dressed in her stolen Plumes, under which the grand Deceiver works his base and treacherous Ends. What Scenes of Villainy hath not Treachery accomplished beneath the Cloak of Friendship. There is no guarding against it; and the most noble Souls soonest fall a Prey to the damned Impostor. Drest in the Robes of Friendship, how often hath the gilded Snake robbed the spotless unsuspecting Virgin of her Virtue and Peace of Mind; the Prince of his People's Love, and of his Life; a Parent of his innocent Child, and a Child of his Parent, &c. &c. &c.

These Traytors are begotten of the Devil, and sent from Hell to plague Mankind, and embitter

embitter that little Happiness this uncertain Vale of Misery can afford us. “ In amicitia autem nihil fictum, nihil simulatum: & quicquid in ea est, idem verum & voluntarium est.” If thou hast found in this inconstant, deceitful, and fluctuating World such a Thing; such an uncommon Prodigy! as an honest, sincere, disinterested Friend!

“ Grapple him to thy Soul with Hooks of Steel.”

The Treasure thereof is of more Value than the Indies, and the Blessing exceeds all mortal Enjoyments! He is the Sharer and Sweetener of thy Pleasures, the Partaker and Solacer of thy Woes; thy Tear begets his, thy Smile likewise his: Thy Heart is safe in his Bosom, and thy Breast is a Receptacle for his Thoughts. Your Souls are knit together, and Truth, Love, and Equity are the indissoluble Cement. Your Minds, Bodies, Passions, Pleasures, and Fortunes make up one celestial Compound; and Heaven sits smiling on the precious Production.

XIII.

H A P P I N E S S.

FOELICITAS a corde est, non ex mundo. In himself Man must seek for Happiness; for should he hope to find it in the Pleasures
of

of the World he will be cruelly disappointed. Solomon, the wisest of Men, spoke experimentally when he pronounced all the sensual Enjoyments of the World to be "Vanity and Vexation of Spirit." He tasted every Delicacy of the Table, every Spring of Bacchus, every Pleasure and Jocundity of gay Company, and every Delight and Extacy of Love and Enjoyment that Art could invent, or Wealth procure; and what was the Value he put upon them? That all was Vanity and Vexation of Spirit. He found by woeful Experience that he had mistook the Shadow for the Substance of Happiness; that a self-approving Conscience was infinitely preferable to them all; and that to fear God and to keep his Commandments was the very Fountain, Source, and Basis of human Felicity. Doth not daily Experience verify his Proposition? Ask the gay, fluttering Child of Fortune; the Son of Pleasure what, in the Hour of Reflexion, is the Satisfaction he feels? Languor, Restlessness, Remorse, or Inquietude; the Stings of Conscience, or a dark, sad, uneasy Void. It is not so with the Good and Benevolent; they enjoy Self-approbation; a Consciousness of having done their Duty, conformable to the Dictates of Reason and the Injunctions of God, fills their Moments of Retirement with Tranquility and Joy. The Enjoyment of unwarrantable Pleasures leaves the

Mind

Mind sick ; the Execution of good Deeds is a continual Solace and Delight to the Soul——
Therefore to be good is to be happy.

XIV.

G R A T I T U D E.

GRATITUDE is the Prince of Virtues, and the richest and most valuable Treasure of the Heart.

A grateful Man is rarely Friendless, when the Ingrateful are the Detestation of Mankind.

A truly grateful Man can not be wicked, nor an ingrateful one good. The former is a Blessing to his Fellow-creatures, and an Honour to Humanity ; the latter is a Curse to the World, and inferior to the Brute. I would no more trust any Thing that I valued with an ingrateful Man, than I would commit the Chastity of my Daughter to the Keeping of a Moor.

The ingrateful Man is a treacherous Adder, which stings the Bosom of his Patron and Benefactor ; he is a Devil in the Shape of Man, and as such should be abhorred.

XV.

R E A S O N.

AS the Planets borrow their Light from the Sun, so we borrow our Reason from God,
who

who is the Fountain of Reason, as the Sun is of Light. Reason is a cool and temperate Monitor, and when unrestrained by Passion, and unbiaſſed by Prejudice, it ſeldom, if ever, miſguides our Judgement in the Choice of what is beſt. Reason was deſigned to be the grand Regulator of our Paſſions, and when we give it fair Play we are happy; and the Pleaſures and Enjoyments it points out are ſubſtantial, remorseleſs, and permanent. It is Reason, and only Reason, which diſtinguiſhes us from the Brute, and chalks out an Hereafter. It is better to keep Company with Horſes or Dogs, than with Men void of Reason; for thoſe are docile and ſociable from Inſtinct, but theſe are either ungovernable Monſters, or ſtupid, unteachable, ſenſeleſs Affes; unfit for all Company but thoſe of their own Stamp.

XVI.

J U S T I C E.

THE Sum total of Juſtice conſiſts of doing to others as we wiſh and deſire they would do to us. When any Law or Cuſtom, is contrary to Juſtice it ought to be aboliſhed. It is remarkable that when Power and Poverty contend for Juſtice, the Acquiſition of the Latter is generally nothing but Injuſtice, Ridicule, or
R Contempt:

Contempt: So little Regard do Men pay to this grand Touch-stone of their Actions, on which their eternal Happiness or Misery depends. Justice, amongst the Generality of Men is Merchandize; and bought and sold at Pleasure.

Had I any Contention with a rich Man, I should no more expect Justice, at his Hands, than I should hope for Mercy from the Dagger of an Assassin. Man judges from the Appearances of Things, but God from the Intention; the one is Guess-work, the other Justice.

XVII.

H O N O U R.

THERE is no Word more prostituted than the Word Honour. It is in the Mouth of every Coxcomb, who, because he foolishly calls himself a Gentleman, vainly supposes he is a Man of Honour. The rich Man must in Course be a Man of Honour! and you hear him support the Truth of almost every Assertion he uses, with an “Upon my Honour,” on which he places a remarkable Emphasis; tho’ perhaps, he hath not a Grain of Honour in him.

Now was a poor Man, though his Soul was Honour or Honesty itself, to make Use of the Terms “Upon my Honour,” he would be his-
fed

fed at, and exposed to the extremest Ridicule. Senseless Stupidity! A monstrous Contradiction! which calls Men Fools. Can Riches, Estates, or Titles constitute a Man of Honour? Impossible! We might as well assert that empty Sounds constitute common Sense. An honest Man, whatever may be his Rank or Condition, or however meanly born, is a Man of Honour. When I hear an overgrown rich Blusterer, or an insolent Coxcomb roaring out "Upon my Honour" I can scarce forbear laughing in his Face, because his Honour has as much Weight with me as Feathers against Gold. The Man who best discharges his Duty to God and the World, is the most honourable Man on Earth.

"A Wit's a Feather, and a Chief's a Rod;

"An honest Man's the noblest Work of God."

XVIII.

MATRIMONY.

MATRIMONY is a necessary State of Slavery. If a Man is tired of his Liberty, or wants an Alarum to keep him awake, let him marry. Matrimony is like a Pot of Aloes covered with Honey, which just serves the pretty fond Babes to dabble in during the Honey-moon; but when the sweet Covering is gone,

the Remainder is an inexhaustible Source of Bitters, which ends but with Life. Matrimony is absolutely necessary, for without a regular System of Marriage the civil Government of any State or Nation could not be Supported. It is also necessary to lay a Restraint upon our Passions, to sweeten the Charms of Society by the dearer Ties of Blood and Affinity, and to ascertain patrimonial Descents of Property ; which otherwise could not subsist. There are five Things indispensibly necessary to make the married Pair happy, viz. a Competence, mutual Good Humour, Sincerity, a proper Allowance for human Frailties, and a mutual Confidence in each other. Without these, and their secondary attendant Graces, no married Couple can be happy ; and where these subsist the Possessors are rarely otherwise. One great Misfortune among married People is, they generally expect more from each other than Nature will allow, or Reason authorise ; each seeing the Errors or Defects of the other, but are blind to their own ; whence mutual Bickerings, Jealousies, or Distastes arise ; and the calm Union becomes like the jarring Elements.

Matrimony is like a bad Novel ; the closer it is read the worse it pleases ; yet by a sensible Man the purest Sweets may be extracted from it.

One would imagine that young People took Matrimony for Heaven, from the inconsiderate
Précipitancy

Precipitancy with which they headlong plunge into it; but it is diverting enough to hear them cry out in a pitiful Tone, “ Lord have Mercy on us, for we have certainly mislook our Way, and are tumbled into Hell.”—When the united Couple constantly seek to please and make each other happy; when their mutual Endearments are founded on Virtue, Love, and Esteem, and when they generously allow for each other's Errors of Judgment and Defects of Disposition; they certainly constitute the happiest State human Nature can admit of. It is the Vitioufness of our Choice, and the Imprudence of our Behaviour, which makes the married State unhappy, and not any Thing in itself.

XIX.

P A R E N T S.

PA R E N T S, in a great Measure, are responsible for every Passion which grows up with their Children; for Children are to be considered as Gardens, and the Parents as Gardeners; and therefore whatever they sow, cultivate, or permit to flourish therein, it is of their own Growth and Production. Thou who art a Parent of Children, consider that “ the Soil is thine own, let it not want Cultivation; the Seed that thou sowest, that also shalt thou reap.”

This Consideration should be a continual Stimulus to Parents to keep their Gardens free from Weeds; to sow therein the Seeds of Virtue, Goodness, and Humanity; and carefully to manure and cultivate them with Precepts and Examples, of the most pure and uncorrupted Nature and Beauty. When the Semina of Vice are suffered to mix with, and flourish unnoticed in the infant Soil till they take Root and spread forth their pernicious Branches, it will then be found too late to eradicate them; they are firmly fixed, and become as it were congenite; and very rarely, if ever, will be exterminated. Parents should early, and with the greatest Care, initiate their Children in the Principles, Love, and Practice of Virtue and Humanity; teach them the Knowledge Love, and Fear of God; explain and enforce his Commandments, by setting before them, in the most striking Colours, the Blessings that await on all those who faithfully observe and keep them; and the certain Punishments and Misery which will inevitably fall on all who break or disobey them. Virtue and Humanity, early imprinted on the Mind of a Child, never are wore out; the Impression is as durable as Life; for tho' it may by the pernicious Influence of bad Company, vitious Precepts, or Examples, be tainted or obscured, yet it never will be totally extinguished; for whenever these Clouds of Folly which eclipsed

eclipsed its Beauty are withdrawn, it will blaze forth with redoubled Lustre. The Duty of a Parent is of such vast Importance, that the Happiness or Misery of Mankind do, in a very ample Manner, depend thereon.

Bring up thy Child in the Love and Practice of Virtue, and he shall be a Blessing to the World, and an Honour and Comfort to thy grey Hairs. It is a too common Practice in Parents to give an Head to their Children's Humours; to nurse and encourage their Pride and Vanity by Ornaments and fine Cloaths; and by allowing them to treat their Inferiors with Contempt or Insolence; to cherish in them Cruelty and Inhumanity, by suffering them to torture and sport with the Miseries and Lives of Animals, Insects, or Reptiles, who are equally as susceptible of Pain as ourselves; and to lye and swear, by laughing at it as Wit, or Matter of Pastime or Amusement; and then, as they grow up, wonder at their Pride, Cruelty, Folly, or Perverseness; when they themselves have took Pains to promote, or at least to connive at it, which is nearly as bad. "Bring up a Child in the Way he should go, and when he is old he will not depart therefrom"

CHILDREN.

CHILDREN are generally mighty wise, and consequently imagine themselves superior to their Parents in Knowledge and Experience, before they are well out of their Dangling-strings; but are seldom thoroughly sensible of their filial Duty till they come to have Children of their own, and feel the anxious Concern, Trouble, and Cares attending them. It is the Duty of a Child to love, honour, and reverence his Father and Mother; and he who does so, is not only the Favourite of Men but of God. A Child that is undutiful and ingrateful to tender and indulgent Parents, is a horrid Monster that the World should hate; and our Prince of Poets had, doubtless, this in his Eye when he said,

“ Ingratitude ! thou marble-hearted Fiend,
More hideous when thou shew’st thee in a Child
Than the Sea Monster.”

Our righteous Creator has promised the greatest of Blessings to dutiful Children, and the severest Punishments to those that are not so; and therefore every sensible Child will, I hope, endeavour to Merit a Blessing rather than a Curse,
when

when their Certainty is so obvious and sure. The general Undutifulness of Children arises from the imprudent Behaviour of Parents, who are either too severe and peremptory in the unjust Commands they lay on, or too licentious in the Liberties they allow them, and most commonly in both. The Love and Duty of Parents and Children ought to be mutual; each requiring of the other no more than Justice and Reason will authorize; and was this strictly adhered to, there would be a less Number of undutiful Children and fewer unhappy Parents.

XXI.

F A S H I O N. See Custom,

FASHION is a Proteus that is changing every Hour, and his Disciples are the most inscrutable, unaccountable Apes in Nature. I think there is not a Nation under the Sun where Fashion more predominates than in Britain; and where he not only changes Shape every Moment, but is guilty of the most enormous Follies, Excesses, and Absurdities the Heart can picture or conceive.

Here, a Woman, who calls herself a Lady, may walk in Publick with a military Officer, of the most profligate Morals and Principles, without the Fear of incurring Censure, or the least Stain

to

to her Honour; but should a Servant Maid, a reputable Man's Daughter of spotless Character, be seen walking with a common Soldier, tho' ever so honest, deserving a Man, she must be a Whore in Course; and not only loses her Service, but what is more dear to her, her Reputation or good Name, which is blasted and gone for ever.

O rare England! Exquisite Justice!—A Man may seduce a young Woman, rob her of her Virtue and Honour, and abandon her to Shame, without Fear of Punishment, or any Slur on his Character, because it is the Fashion; but if a Woman make but one Slip, through Excess of Love for a Villain, she is scorned for ever, abandoned by her Parents and Friends, insulted by the World, and turned naked into the Streets to earn her Bread by Prostitution; and all because it is the Fashion.

Excellant Britain! Unparalleled Justice! Inimitable Humanity! Fashion is our Amusement, our Employment, our Justice, our Religion, and our God!—A Man must dress fine, drink, lye, swear, whore, and game, because his Neighbour does so, and it is the Fashion. We lay Taxes, Fines, and Punishments on the Farmer who dares to use his Team, Waggon, or Cart on a Sunday; though it were in a very wet Harvest to carry in a Load of Grain that was spoiling; yet the rich Tradesman, Clergyman,

Clergyman, Gentleman, or Nobleman, is suffered, with his Family, to racket about in his Coach on a Sabbath Day, to Church, or on Visits and Routs with Impunity, and this because it is the Fashion.—Justice! Justice!—Now should a Farmer, who lived at a good Distance from his Parish Church, take it into his Head to geer his Horses, and drive his Family thither in his Waggon or Cart, he would be looked upon as a Transgressor both of the Laws of God and Man; a Mad-man, an open Breaker of the Sabbath, and fined and punished as such. I would ask the Difference, therefore, between the Crime of using a Cart and a Coach on a Sunday?—Fashion! Fashion! Is it not more shocking to see a Clergyman, or any of his Family, or even any Body to be jaunting about on a Sunday on Visits, or Pleasure, in their Carriages, than an honest, industrious Man employing his Team about his Harvest, or other Business thereon? No, it is not the Fashion. Charming Britain!—The Rich may play at Cards, or other Games on a Sunday, because, forsooth, it is the Fashion; but was a poor Man seen thrashing his Corn, or tilling his Ground on that Day, the Public would be ready to tear him to Pieces. O tempora! O mores! Incomparable England! With the Rich every Thing is Fashion, with the Poor all is Criminal.

XXII.

MODERATION.

MODERATION ought to be the Guide of all our Actions, Words, Passions, and Desires; for Excess in any of them is wrong and injurious. Moderation is the Giver of Health, Joy, and Tranquility; the rich Man's best Friend and poor Man's Heaven. The moderate Man is satisfied with a little; he acts congruous to, and consistent with, Reason and Nature, obedient to God, and maintains the Temperature of his Soul in Peace.

XXIII.

CONTEMPLATION.

AS Meat and Drink feed, strengthen, and refresh the Body; so Contemplation improves, invigorates, and cherishes the Soul. How happy is he whose Faculties and Leisure permit him to drink at her purest Streams, and regale on her richest Aliment! In that he views Creation as in a Glass, in this he tastes of Heaven ere he has shook of Mortality.

Contemplation teacheth us the Knowledge of ourselves, our Design, Nature, Wants Connections, our Dependance on, and Duty to
God;

God; unfolds Creation, and gives us the most perfect View of our provident Creator and Preserver we can possibly have in this State of Being. It is the most noble and rational Oeconomist and Waster of Time, giving an agreeable Relish to our Leisure, which otherwise would hang heavy on our Hands, and make us either vitious or wretched. Behold the Man of Pleasure! the Child of Sloth, and the Son of Ignorance and Thoughtlessness! unless in a continual Round of Noise, Luxury, Dissipation, or Sleep, they are miserable! Their Moments are tiresome! they groan for Employment without knowing what to do. Their Hours of Relaxation, or Retirement, are full of Languor, and the Stings of Remorse; their Bodies are diseased, and their Minds tormented with the Vultures of Perturbation and Inquietude. They are a Burthen to themselves, and useless, or injurious to the World.

But the Man of Contemplation hath the true Enjoyment of Life; his Studies give Delight to his Leisure, Peace to his Soul, Improvement to his Mind; his Labour, or Exercise, is a pleasing Change; his Pleasures are refined, his Passions calm, his Conversation agreeable and instructive, his Life is a Scene of heart-felt Satisfaction, and his Death happy and without a Groan. O thou who lovest the Sweets of Reflexion! the Charms of Contemplation! and
the

the Blessings of Retirement! learn to “contemplate thy Powers, thy Wants, and thy Connections; so shalt thou discover the Duties of Life, and be directed in all thy Ways.”

“Proceed not to speak or act before thou hast weighed thy Words, and examined the Tendency of every Step thou shalt take; so shall Distress fly far from thee, and in thy House shall Shame be a Stranger; Repentance shall not visit thee, nor Sorrow dwell upon thy Cheek.” In fine, one Hour’s serious Conversation with ourselves, affords us more real Pleasure than Days with the World. It is better to converse with the Dead than the Living, because from them we suck the Honey of Instruction in Quietness, and hear the Opinions of the Wise without the Fear of Interruption from the babbling Nonsense of Fools.—

XXIV.

SOLITUDE.

SOLITUDE is the Cave of Philosophy, the Grotto of the Muses, the Bower of Thought, the Shop of Arts, and the Grove of Science. The Buz and Noise of the World bring forth Confusion; the Sweets of Solitude, Instruction, and Peace. To the Lovers of Science Solitude is as Nectar, to the Sons of Pleasure a Draught of

of Death. In Solitude we hold Intercourse with God, inspect ourselves, converse with the Dead, examine Nature, sport with the Muses, feed on Cogitation, improve in Arts, and make Friendship with the Sciences: It is the wise Man's Elysium, and the Fool's Hell. In Solitude the Sons of Pleasure and Luxury eat their Nails, sleep, or beat their wretched Bosoms; but the Good and Virtuous wing their Flight to God, and become immortalized. Oh! Solitude! Solitude! let me live with thee sequestered, and all other Delights i'll give to the World.

XXV.

CONTENTMENT.

CONTENTMENT delights not to dwell with Noise and Luxury; she comes not near the ambitious Bosom, nor ever deigns to smile on the envious Heart.

She is a Stranger to Pride, unknown to the Wicked, nor did the Malicious ever behold her Face.

Sceptres tempt her not, nor can Riches purchase her Favour. For her Titles have no Allurements, and Pomp and Grandeur entice her not. The Proud seek her in vain, nor shall the Envious ever enjoy her; she flies the Ambitious as a Scorpion, and dreadeth the Malicious as a Crocodile.

Her

Her Palace is the Bosom of the Good, which she secureth against the Attacks of Fortune; she charmeth the Soul to Peace, and sheddeth her Bounties on the Mind.

She changeth Poverty to Riches, and maketh the poor Man superior to the Prince. Religion and Virtue are her Companions, Wisdom and Knowledge the Partners of her Bliss. If thou hast Contentment thou possessest the whole World; she changeth thy Cot into a Palace, thy Couch into a Bed of Down, thy Water into Wine, thy coarse Viands into Dainties, thy Trenchers into Silver, and thy Table into Gold. She converteth thy Labour into Diversion, thy Wages into a princely Revenue, thy Sleep into heavenly Dreams, and thyself into a God.

Contentment makes the poor Man great as he
Whose Sceptre rules Britania's circling Sea;
At Peace he lives on fair Industry's Store,
Rich as his Prince, because he wants no more.

XXVI.

HOSPITALITY.

IT doubtless suffers in Proportion to the Growth and Increase of Luxury, for that Hospitality which so much abounded and did such Honour to the Rich, even so late as half

a Century ago, is almost totally extinct, or swallowed up in Luxury. Do the poor now behold the Noble or Gentleman's Doors open to them? Are their hungry Bellies filled with cold Meat, or parching Thirsts allayed with good Beer? Does the Tenant hold his Farm at the same easy Rent, that he may supply the Markets with plenty of Provisions at reasonable Rates?

Do not the Rich vest their Estates in the Hands of a few overgrown Farmers, who can supply their emergent Calls of Luxury and distress the Poor? Do the Rich associate with their plain honest Neighbours, encourage their Industry, or reward their Merit? Do they make them friendly Partakers of their Board, or share their honest Healths and Blessings in the Glafs? Alas! all is one entire No!—And this noble, this generous and God-like Virtue is kicked out of Doors!—

England seems Navigation-mad, but I will venture to prophesy, that unless some of the Sluices of Luxury are stopped up, she will in a few Years perish in her own Waters.

XXVII.

P R I D E.

CIVILITY is lovely, but Pride is detestable; the one wears the Form of Sweetness,
S the

the other of an hideous Monster. At this Day Pride swelleth the Rich like the Toad in the Fable; they burſt with ſtretching to become Gods, and aiming to make the Poor a different Species of Beings from themſelves: Death laugheth at their Folly, and an Aſs ſpurneth their Duſt. A generous Civility, an engaging Behaviour in the Rich, createth Love, Reſpect, and Eſteem in their Inferiors; but Pride and Haughtineſs beget Hatred and Contempt. A Dog in Office is obeyed, a rich Aſs courted, when both are not worthy the Notice of a Goole. I would no more uncover, or pay Reſpect to a Man merely on Account of his Titles or Riches, than I would play with a Serpent becauſe he is ſpotted. Whatever a Man is I venerate his Virtues; for it is not Wealth or outward Shew that ſhould attract our Obeifance, but the Qualities and Worthineſs of the Man. “ As you deſire the Love of God and Man (ſays the ingenious Calcott) beware of Pride; it is a Tumour in your Mind that breaks and poiſons all our Actions; it is a Worm in your Treasure, which eats and ruins your Eſtate; it loves no Man, it diſparages Virtue in another by Detraction, it rewards Goodneſs in itſelf by Vain-glory, it is the Friend of the Flatterer, the Mother of Envy, the Nurſe of Fury, the Band of Luxury, the Sin of Devils, the Devil in Mankind; it hates Superiors, it ſcorns

scorns Inferiors, it owns no Equals ; in fine till you hate it, God hates you." There is, in short, no greater Mark of Ignorance than Pride, nor any finer Token of Sense and Knowledge than Humility ; the one leads to a Fall, the other to endless Happiness.

XXVIII.

A N G E R.

AN angry Man is like Vesuvius, which quarrels with, and consumeth its own Bowels. Anger is a mighty Torrent, which the Banks of Reason cannot Stop ; it is unworthy a rational Being, and fit only for wild Beasts. The choleric Man is a Madman ; an ignoble Creature void of Reason, and deaf to the Voice of Counsel. There is scarcely any Thing worthy of our Anger, and yet we are put in a Fury by every Trifle that stands in our Way, opposes our Desires, or contradicts our Opinions. An angry Man is like a troubled Sea, which vainly roars at the buffetting Winds, spending itself in Fury, and when its Rage is abated it breatheth forth Groans, as conscious of its own Weakness. A Man by Anger loses his Presence of Mind, throws away his Guard, and giveth every Advantage to his Antagonist, both in Dispute and Action. Anger is a Fever in the Mind, Madness in the Head, and a Debaucher of

S 2

human

human Nature. Composure is a Shield to the Breast, but Anger a Stab to our Peace.

XXIX.

PROPHANE SWEARING.

PROPHANE Swearing bringeth neither Pleasure nor Profit, and there is no Crime Man is guilty of which more disgraces human Nature. The common Swearer sells his Soul to Perdition for the temporary Use of a few horrid and blasphemous Oaths, which shock the Ear to hear, and the Heart to think upon. All other Crimes have either the Allurements of Pleasure, or the Hopes of Profit for their Motive, but common Swearing is voluntary and without Excuse; it is flying in the Face of a gracious God, and breaking his absolute Commandment without Provocation or Enticement. In the Day of Judgment what Plea for Mercy shall the common Swearer have? None, he standeth self-condemned, therefore his Sentence will be most equitable.

XXX.

LYING.

LYING is the most dastardly of all Vices; it is mean, infamous, and unworthy of a Man.

Man. The Liar is a Coward, a Traitor, a Flatterer; nor deserves the Name of a Man, nor the Countenance or Protection of the Laws; he should be marked with an external Badge of Scandal and expelled Society. All a Liar has to boast of is his renowned Descent, which is from Beelzebub the Great, the Primogenitor of all Liars.

XXXI.

E N V Y.

E N V Y is an eternal Plague to its Possessors, and the little Comfort it ever enjoys is from the Misfortunes of the Good and Virtuous. The envious Man pines at another's Happiness or good Luck, and every Smile of Fortune on his Fellow-creatures plants a Dagger in his Heart.

To see others took more Notice of, better drest, or more respected by their Superiors than he, is a Vulture to his Mind; and if ever he shares the Glimmerings of Peace it is from the Hopes of seeing their Disgrace or Downfall. Envy knows no Rest, and the envious Man is his own Tormentor.

XXXII.

DETRACTION.

DETRACTION is the most common and most inhuman Practice under the Sun; it is a Badge of Cowardice, a Mark of Ignorance and Envy, and a sure Token by which you may know a mean dastardly Villain. It is the venomous Sword of a Woman dipped in the Gall of a Tea-table. I hold that Man a Braggard, a chicken-hearted Villain, who dares to mangle the Character of his absent Neighbour, in whose Face he cannot look without a Blush of Shame, or a cringing Compliment, with which he endeavours to conceal the Blackness of his Heart.

" Good Name in Man and Woman——

" Is the immediate Jewel of the Soul."

What then can be more base, more cruel and inhuman than, like a midnight Plunderer, to rob them of it?

Though you know a Man hath Faults, it is in that Case unjustifiable to trumpet them to the World with a bitter Malignancy when he is absent, and therefore unable to defend himself; what then must it be to sport with, depreciate, and tear in Pieces the Characters of the Good and Virtuous?

Detraction

Detraction is indeed a great Help to Conversation, for were it not for the Matter it furnishes, most of our Tea-table Meetings, Assemblies, and Alehouse Associations would be mere silent Scenes, dumb Shew, and, like the Quakers, we should labour in Spirit to bring forth nothing; the Ladies would burst with Spleen, and the Tongues of the Men, for Want of wagging, would become like the Unicorn's Horn, or Elephant's Proboscis, with which they might, in their Fits of Jealousy and Envy, toss about Hillocks or throw down Mountains. In short, Detractors are the vilest Species of Brutes in the World, and Detraction the basest and most ignoble Ingredient of a compounded Being.

A Detractor is a common detestable Monster, and Detraction fit only for the Composition of a Serpent.

XXXIII.

H A R L O T S.

IF thou valuest thy Health, lovest thy Peace of Mind, desirest the Quiet and full Enjoyment of thy Estate; if thou delight in a good Name, and rejoicest in the Commendations of good and wise Men; if thou fearest God, or lovest thine own Soul come not near an Harlot; “ Her Eyes run your Reputation in Debt, her Lips demand the Pay-

ment, her Arms imprifon you; from whence, believe it, you fhall hardly go forth till you have either ended the Days of your Credit, or paid the utmoft Farthing of your Eftate.”——

“ Beware, young Man, beware the Allurments of Wantonnefs; and let not an Harlot tempt thee to riot to Excefs in her Delights. The Madnefs of Defire fhall defeat its own Purfuits; from the Blindnefs of its Rage thou fhalt rush upon Destruction. Therefore give not up thy Heart to her fweet Enticements, neither fuffer thy Soul to be enflaved by her enchanting Delufions. The Fountain of Health which muft fupply the Stream of Pleafure fhall quickly be dried up, and every Spring of Joy fhall be exhausted. In the Prime of thy Life old Age fhall overtake thee, thy Sun fhall decline in the Morning of thy Days.”

XXXIV.

M O N E Y.

A Maidenhead that can hold out a Month’s Siege againft Money is a Miracle indeed; a precious Curiofity which ought to be inrolled in the number of uncommon Prodigies. If thou haft Money the World will never difpute thy Senfe or Underftanding, for Money is the very Effence of Merit, and the Diftinguifher of the
Man

Man of Worth and Honour. Hast Money? Then thou art learned, sensible, clever, handsome; a Man of Knowledge and Penetration; and what thou sayest shall be a Law. Money! why a Man without it is like a Cypher on the wrong Side of the Figure! a mere uselefs round O!—He is brayed at by the Afs, mocked by the Coxcomb, and insulted by the Fool. Without Money, Man?—Why thou hadst better be without thy Brains, for Brains without Money are of no other Use than to make thy Head ache, and shew thee thou art a Fool.—I tell thee, get Money, or make thy Exit through an Hempen Noose, for thou must expect nothing here but Ridicule, Insolence, or Contempt; therefore tuck up! tuck up!—O Money! Money! How excellent in Virtue! Thou art the common Centre of all Things, to which they gravitate, and from which they deduce their Value! Wisdom, Honour, Virtue, Knowledge, Learning, and Judgment are thine! Thou art the World's great Idol, to which every Knee doth bow!—

Thou art the *τοπαι* of the Women, and the Summum Bonum of the Men; and he who is without thee may God have Mercy on him, for I am sure the World will have none.



DIVERSORUM QUORUNDAM

I N

VIRGILIUM EPITAPHIA.

PALLADIUS.

Conditus hic ego sum, cujus modo rustica Musa
Per fylvas, per rus, venit ad arma virum.

ASCLEPIADES.

Tityron ac fegetes cecini Maro, & arma, virumque,
Mantua me genuit, Parthenope sepelit.

EUSTHENIUS.

Virgilius jacet hic, qui pascua versibus edit,
Et ruris cultus, & Phrygis arma viri.

POMPEIANUS.

Qui pecudes, qui rura canit, qui praelia vates,
In Calabris moriens, hac requiescit humo.



EPI T A P H S on V I R G I L,

B Y

V A R I O U S A U T H O R S.

By P A L L A D I U S.

HERE, I, whose rustic Muse was wont to tread
The rural Valley, and the Sylvan Shade;
Thence to the Camp, resound what Heroes did
In martial conflict, in the Grave lie hid.

By A S C L E P I A D E S.

I, Maro, born in Mantua, whose Strain
To Tyt're's given an immortal Name,
Bellona Horror, Ceres Beauty, have
In Parthenope found a peaceful Grave.

By E U S T H E N I U S.

Here Virgil, whose sweet Verses deck the Lawn
In verdant Beauty, spread the waving Corn
O'er cultur'd Fields, the Phrygian Hero drefs
In martial Splendor, finds a last recess.

By P O M P E I A N U S.

The Bard, who in Calabria did give
To Death his Soul, in whose sweet Verses live
The Rage of Battle, rural Pleasures, Worth
Of lowing Herds, now sleeps beneath this Earth.

MAXIMIANUS.

Carminibus pecudes, & rus, & bella canendo,
Nomen inextinctum Virgilius meruit.

VITALIS

Mantua mi patria est : Nomen Maro ; carmina sylvæ,
Ruraque cum bellis, Parthenope tumulus.

BASILIVS.

Qui Sylvas & agros, qui prælia versibus ornat,
Mole sub hac situs est ecce poeta Maro.

ASSINTINUS.

Pastorum vates ego sum, cui rura ducesque
Carmina sunt : hic me preffit acerba quies.

VOVIANUS.

A sylvis ad agros, ab agris ad Prælia venit
Musa Maronis adest, nobilis ingenio.

EUGENIUS.

Bucolica expressi, & ruris præcepta colendis
Mox cecini pugnæ : mortuus hic habito.

JULIANUS.

Hic data Virgilio requies, qui carmine dulci
Et Pana & segetes & fera bella canit.

By MAXIMIANUS.

Virgil on Wars, Flocks, and the rural Train,
By Singing's gain'd an everlasting Name.

By VITALIS.

Whose Muse delights 'midst Sylvan Scenes to sport,
In Ceres' Gardens, and Bellona's Court,
I, Maro nam'd, whom Mantu' Being gave,
Am shut within this Parthenopean Grave.

By BASILIUS.

Lo, Maro here, the Bard whose noble Lyre
To Woods and Fields new Beauty doth inspire,
Lend charms terrific to the dire Parade
Of Battle, underneath this Mole is laid.

By ASSINTINUS.

I, whom the Shepherds Prince of Poets name,
Whose Song records the martial Hero's Fame,
Each rural Scene in youthful Pride hath drest,
Here lie in Dust by endless sleep oppress.

By VOVIANUS.

From Woods to Plains, thence to the Battle see
On tow'ring Plumes the Muse of Maro flee!---

By EUGENIUS.

Whose Muse hath sported with the past'ral Train;
Of Culture given to the rustic Swain
Instructive Lessons; presently display'd
The Din of War; here I in death am laid.

By JULIANUS.

To whose sweet Strain Pan, letting drop his Reed,
Attentive listens; on the flowery Mead
His Lambkins play; Mars waves his flaming Crest
'Midst horrid Wars; here Virgil lies at rest.

HILASIUS.

Pastores cecini : docui qui cultus in agris :
Prælia descripsi : contegor hoc tumulto.

VIRGILIUS.

Mantua me genuit : Calabri rapuere : tenet nunc
Parthenope : cecini pascua, rura, duces.

By

By HILAS IUS.

The Shepherd from my Song hath caught Delight,
 The Field Improvement; and conflicting Fight,
 In all its Horrors, hath by me been shewn,
 Whose Ashes rest within this sacred Tomb.

VIRGILIUS.

To me who've sung of Heroes' potent Arms,
 Of fertile Pastures, and of rural Charms,
 Calabria Death, Birth Menzo's Borders gave,
 And Parthenope now a peaceful Grave.

EPITAPH

E P I T A P H on -----

INFRA RECONDUNTUR CINERES

QUI SECUM IN TUMULTU VIXIT.

E T

E VITA HAC SUBITO EREPTUS

IN ÆTATIS ANNO 44.

OFF Villain or ----- Ah! Death thou'lt done my
Job,

And I no longer can poor Clients rob:
Farewell vain World----Learn from my hapless Bust,
That all thy Boasting centres in the Dust;
That Justice only can obtain the Prize
Which wings the Soul unto its native Skies.

E P I T A P H

On Nell Hogfhead, a drunken Wife, who died (after
a hearty Swill) suddenly in her Sleep.

P. M.

Helenæ Hogfhead

Cujus Animam

In somnis bacchanalibus

Lethum opposuit

Die vicesimo quarto Augusti

Annoque Salutis

1767.

How

How hard my Fate! for as I took a Nap,
 After a Gallon of a noble Tap,
 Death came, a Bravo, in my Husband's Quarrel,
 Cork'd up my Breath, and sav'd his groaning Barrel.

An *Invocation* to HEALTH and WISDOM.

I.

COME, roseat Health, my Temples bind
 With thy celestial Wreath;
 And thou, blest Wisdom, on my Mind
 Thy choicest Odours breathe.

II.

As dearest Friends together live,
 Like them you pine apart;
 Health gone, not Wisdom e'er can give
 Pure Rapture to the Heart.

III.

If Wisdom fly the youthful Breast,
 Not smiling Health can gain
 To it the cordial Balm of Rest,
 A Mind exempt from Pain.

IV.

Come, then, Twin-daughters of the Skies,
 Here make your social Stay;
 The Moment either from me flies,
 Death snatch my Soul away.

The Mistaken B E E.

A Roving Bee in eager Quest of Food,
 Fair Mira's Pap mistook for a Rose Bud ;
 When sudden fixing on its swelling Pride,
 With sweet Excess the little Wanton dy'd.

The D R E A M.

W HEN balmy Sleep hath seal'd our closing Eyes,
 To ramble oft discursive Fancy flies,
 Bounds o'er Creation, views its ample Train
 Of Things ; confus'dly shews them to the Brain.
 With her, last Night, the Wanton bid me rove ;
 Straight up before us sprung a rural Grove ;
 Through which the Music of the feather'd Throng,
 In artless Strains melodiously rung.
 Here Flora and Pomona were at Strife,
 Which gave most Relish to the Span of Life ;
 When both besought me by Astrea's Laws
 To hear, impartially decide the Cause.
 On Ida's Top, so once the royal Swain,
 A Cenfor sat, while Beauty mov'd her Claim,
 Of three Celestials, to adjudge the Prize,
 To her whose naked Charms most pleas'd his Eyes.
 As Judge when seated, Flora thus began :
 " But, Sir, for me how wretched would be Man !
 The Garden do I not profusely spread,
 Bedeck the Lawns, and chequer o'er the Mead
 With each sweet Floret, that inspires Delight
 Unto the Heart, and charms the roving Sight ?
 Are not the Tulip's varied Beauties mine ?
 In Virgin-white doth not the Lilly shine

For me ? Doth not my Pencil too disclose
 The gay Carnation, and the blushing Rose ?
 To ev'ry Realm my willing Charms I bring,
 And shew each Country in the Pride of Spring:
 The Sense of Smelling kindly I supply
 With rich Perfumes ; celestial Tints the Eye.
 Ask lovely Mira whence she gathered
 That charming Nose-gay which erects its Head
 Between her Breasts, those vivid Hills of Snow,
 Which ruling Sceptres might rejoice to know ;"
 Her Answer is—" From Flora's Treasure I
 Cull'd ev'ry Sweet, stole ev'ry blushing Dye.—
 Hence, Sir 'tis plain, your own discerning Eyes,
 In Justice must to me award the Prize.'---
 Pomona, smiling, from her Apron threw
 The choicest Fruits before my ravish'd View!--
 Here Peaches, Apricots, and Nect'rines fly,
 There Apples, Pears, and Plumbs promiscuous lie !
 Delicious Feasts !---to taste who could forbear ?---
 I, starting up to seize a golden Pear
 That rolled near me, O delusive Scene !
 Awoke and found the whole a silly Dream.

NATURAL HISTORY.

HAVE you not heard the Roaring of a Mill,
 When the pent Stream discharges on its Wheel ?
 Louder's the Roar you hear when sturdy Bess
 Unfluices and sends forth a Stream of P——

The Same.

AS Chloe stood I shew'd her how
 Young Taurus stuck a noisy Cow :
 Ye Gods ! (quoth she) if that be right,
 Just so let me be stuck To-night.

THE
FATAL MOMENT:
OR,
PHILLIS FORSAKEN.

AS Phillis sat beneath the spreading Shade
Of a large Lime, thus mourn'd the ruin'd Maid.
“ Farewell ye purling Streams and shady Groves,
Ye warbling Songsters, and ye cooing Doves ;
No longer can your artless Strains inspire
Pure mental Joy, or waken soft Desire :
With faithless Damon all your Charms are gone ;
'Tis in the Grave I Ease can find alone.—
As when the Ivy from her dear Embrace
Sees snatch'd the Oak, o'er the once happy Place
She weeps ; and where she met a Lover's Joys,
Lo, wrapt in Death, her wither'd Beauty lies !
So here, where Damon with such eager Joy
Crown'd all his Wishes, will I weep and die ;
On this dear Spot, where, in my Arms, I then
Clasp'd the most lov'd, most perjured of Men.—
When oft at Eve, beside yon bubbling Stream,
We chatted Arm in Arm ; how sweet the Scene !—
Around us Flora strew'd her gayest Flowers,
And Love and Damon shar'd the fleeting Hours,
'Til oft old Night unnoticed had spread
O'er half the Globe his sable noxious Shade :
Then home we hi'd ; where, O half-painful Bliss !
We sigh'd, press'd Hands, and parted with a Kiss.—
Oft would he lead me to this fatal Grove ;
Oft seated there we vow'd eternal Love :

When

When in a luckless Moment Damon won
 His utmost Wish, and Phillis was undone.---
 Declining Sol hung o'er the Western Isles;
 The Grove was chequer'd with his parting Smiles;
 The Doves sat billing on the hov'ring Sprays,
 The little Songsters breath'd their tender Lays
 In Chorus; Nature, Love, the silent Hour,
 To conquer staggering Virtue join'd their Pow'r;
 When Damon, still more potent, eager prest;
 I sigh'd, half-yielding clasp'd him to my Breast,
 Sunk on the flow'ry Turf; in sweet Distress
 Was lost==O then expir'd my Happiness,
 Fame, Virtue, Honour; for, (alas, my Pain!)
 I'm left, despised by the treach'rous Swain!--
 Farewell, dear Youth, long may'st thou happy prove;
 Tho' cruel, false, yet still thou hast my Love;
 A Love so firm it dies but with my Breath;
 And my fond Wishes hang on thee in Death:
 That Death more friendly brings my Soul Repose,
 And kindly hushes all my bitter Woes.----
 O righteous God preserve my Damon"---Here,
 Forth from her closing Eye, escap'd a Tear;
 She could no more---but like a Lilly fell
 Smit by the Scythe---Hark! that's her fun'ral Knell!
 Hence learn, ye Fair, the Man you love, to dread,
 'Till Hymen leads you to the nuptial Bed;
 Be on your Guard, let Virtue keep her Post;
 Oblige the Lover, and the Husband's lost.

On C H L O E falling from her Horse.

AS Chloe fell her charming Legs I see,
 Up from her pretty Foot unto her Knee!
 What more I saw to speak it is forbidden;
 But sure it was Elysium, or 'twas Heaven!

Something I must not, cannot, dare not name ;
 Yet clear I am it set me in a Flame,
 Made me so queer, by Jove I still must rue it,
 Still, still regret I'd only Pow'r to view it.



T H E

Drowning of a K I T T E N :

O R

C R U E L T Y P U N I S H E D.

AS cruel Tom, dress'd in his Sunday's Coat,
 Rejoice'd to see a drowning Kitten float,
 And laugh'd to hear the little Creature moan,
 Which he into a muddy Pit had thrown ;
 It chanc'd that leaning o'er a rotten Rail,
 Upon the Bank (alas how truly frail
 Are all Supporters whose external Part,
 Like this fair Rail, conceals a rotten Heart !)
 It sudden broke ; when in the gloomy Wave
 Tom headlong plung'd, where he had met his Grave,
 But for an hov'ring Withy's friendly Hand,
 Whose timely Succour brought him safe to Land.---
 Who could but laugh to see the Pickle Tom,
 Poor Rogue, was in, as he went shiv'ring Home ?
 Without his Hat, his Head o'er-spread with Mud,
 From ev'ry Quarter streams a dirty Flood ;

He

He rav'd, stamp'd, pray'd, and by Jehovah swore,
 Thenceforth he never would drown Kitten more.---
 Thus righteous Heaven, whose omniscient Eye
 All Things pervades, chastiseth Cruelty ;
 Nor by its Justice disregarded shall
 A Kitten perish, or a Sparrow fall.
 Tho' God, from Goodness and supernal Love,
 All living Creatures Man hath set above ;
 Made him their Lord, them given to his Use ;
 Severely he will punish each Abuse
 Of the minutest ; and the Torments we
 Inflict on them, on us reveng'd will be.

On a FADING ROSE.

Adressed to M I R A.

A DIEU, once-lovely Rose, thy Glass is run,
 And charming Mira's quickly will be done ;
 Tho' now her Beauty shine, it soon must die,
 Thus scatter'd underneath our Foot-steps lie !---
 Beauty, alas ! how transient is thy Sway !
 At Morn thou sham'st Sol's oriental Ray ;
 Where one on him, ten Thousand on thee gaze,
 And fondly flutter in thy lucid Blaze :
 But oft, ere Noon, Death's irresistible Gust
 Bears down thy Frame, and lays thee in the Dust.
 Yet, Mira, tho' thy Charms will shortly lose
 Their Lustre, vanish like this faded Rose ;
 Thy mental Graces, on Seraphic Plume,
 Shall mount the Skies, unhurt for ever Bloom.

Ad Prosperitatis Filium.

THO' now on Fortune's placid Stream thou ride,
 And Pleasure seats her, daily, at thy Side ;
 Her smiling Bowl tho' Health present ; each Night
 Love yields her Bumpers of unmixt Delight ;
 Tho' all the Wishes of thy Soul are fate :
 Remember thou art in the Hands of Fate ;
 That all thy Wealth, Joy, Life itself's confin'd
 To the mere Mercy of a faithless Wind ;
 Which, in thy Moments most secure, may change,
 And give thee Death, or Mis'ry in Exchange.

My P R A Y E R.

WHILE my Life to me is given
 Turn, O God, my Mind on Heaven ;
 When it is thy Will I die,
 Wing my Soul unto the Sky.

THE BURYING-GROUND.



Enter AMINTOR and MIRA,

A Shepherd and Shepherdess.

AMINTOR.

STAY Mira---Here, within this Plat i'll have,
Dug deep in Earth, my long-expected Grave.

MIRA.

How now, Amintor, can a Swain so young
Have Thoughts of Death?--Fie, listen to my Song.

Hebe, let us jocund sing,
Cull each Floret of the Spring;
As the little Fairy gay,
Welcome ever sportive May.
See, Apollo with his Lyre!
At his Heels the tuneful Choir!
Hasten then the God to meet,
And the social Muses greet.
Why should we-----

AMINTOR.

Cease, Mira, thus to stab my bleeding Heart,
Forgive these Tears, I feel a Father's Part;

Four

Four lovely Babes, whom Chloe to me gave,
 Here, Side by Side, partake an early Grave :
 Smiling as Cherubs, innocent as they,
 Into this wretched Life they found their Way ;
 When gazing round !---struck with the horrid View !
 Sunk back in Death !---Scarce breath'd a last Adieu !
 Oh ! when I'm dead-----

M I R A.

Hush, wipe thy streaming Eye,
 Attend me while I sing their Elegy.

Pretty Babies tho' no more,
 Ye these verdant Plains explore ;
 Yet your spotless Souls on high,
 Range, at large, the boundless Skie.

Faithful Chloe hither hie ;
 While we breathe the mutual Sigh,
 While with Flowers their Graves we strew,
 Tears their Ashes shall bedew.

Thus will we each coming Spring
 Hand in Hand fresh Florets bring ;
 As we cast them here and there,
 Drop between a silent Tear.

Best of Mothers, best of Wives,
 Through each Winding of our Lives,
 I thy Sister, Friend, will prove,
 Take thy Care and give thee Love.

Come

Come, Amintor, bid adieu
To this melancholly View;
With thy Chloe home return,
Kiss, and bid her cease to mourn.

AMINTOR.

O worthy Mira, this, indeed, is kind,
Thus to shed soft Comfort to the Mind.

Exeunt

CUPID'S MISTAKE.

AS wander'd Mira in a shady Grove,
It chanc'd she met the little God of Love;
Who, taking her for Venus, thus essay'd,
With angry Face, the bright majestic Maid.
Why, cruel Mother, did you from me stray?
In Quest of you I've wearied out the Day:
The purling Streams have heard my bitter Sighs,
The Woods reponsive eccho'd back my Cries;
Venus! Venus! resounds thro' ev'ry Plain;
Venus! Venus! the Hills reply again.—
Does Mars dwell here? or does some Mortal prove
Within your Arms more excellent in Love?
Allay your lewd, lascivious Desires?
With hot Enjoyment cool your hotter Fires?
Be gone, rash Boy, retorts the blushing Fair,
No Venus, no such Wanton cometh here;
Tho' less my Charms, I boast a nobler Mind;
A Soul exempt---Alas, poor Boy thou'rt blind!--
The God asham'd, an eager Flight he prest,
And Mira left a laughing at the Jest.

The *Birth* of *HEBE*, the Goddess of Youth.

ONE Day as Juno at her Lord grew frettish,
In se she got fair Hebe with a Lettice :
Whence it appears, when Woman wanton grows,
A Thousand Ways to help herself she knows.

The RISING SUN.

WHEN in the East Sol mounts his flaming Car,
Straight flash his Beams thro' the enlighten'd
Air ;

Night scowling flies, new Joys diffusive dawn,
And waking Nature hails the beauteous Morn !
So Mira, whether or by Night or Day,
Where'er she doth her powerful Charms display ;
The gloomy Reign of Care is quickly done,
And we in her proclaim our rising Sun.

On the Rev. Mr. F. J's Marriage with Miss H. W. of
Lichfield, an Epithalamium, which some little
Time after their Union was published by the
Author in the public Papers.

HAIL, wedded Pair !---my grateful Muse attend,
To Love like yours the firm unalter'd Friend ;
Accept the Tribute of my free-born Praise,
And smile benignant on my artless Lays.
No fordid Int'rest, cursed Avarice
Had any Share in Jauncey's worthy Choice ;
But the bright Lustre of fair Helen's Charms
First taught his Tongue to woo her to his Arms ;
Her tender Bosom, by his Virtues mov'd,
Imbib'd the Flame, and soon confess'd she lov'd ;

Nor

Nor Time, nor Absence could that Flame remove
 Fed by the Spirit of unfading Love :
 Go faithful Pair !--- of Constancy the Pride,
 By you be ev'ry Spring of Bliss enjoy'd,
 Which Hymen, Health, and mutual Love can give :
 Thus rarely blest, for ever happy live.

The M O U S E.

A Little Mouse, as from the Cat it got,
 With Fear ran up Miranda's Petticoat :
 The Fair half mad---" your Hand up higher slip !
 The little Devil's got upon my Hip !"---
 I, swift as Thought, to her Assistance flew,
 And by the Tail the Mouse from under drew :
 Officious Fool !---what have I gather'd thence ?
 She ne'er would bear me in her Presence since.

P H I L A N D E R to M I R A :

With an ADDRESS to J O V E.

W H A T, Mira, are those other Joys
 Of Life, its boasted Bliss ;
 Since Light is center'd in thy Eyes,
 Elysium in thy Kiss ?

Thy Smiles beget the genial Spring,
 Bid ev'ry Floret blow ;
 Thy Frowns black stormy Winters bring
 The Rage of Frost and Snow.

Thou art my Morning's rising Sun,
 My Noon's meridian Eye ;
 All is in Darkness thou but gone,
 A Scene devoid of Joy.

My Soul concentric to thy Sphere
 Doth every Moment move,
 Imploring to be center'd there
 Where center'd is my Love.

Oh! change her, Jove, into a Rose,
 Myself into a Bee ;
 That I for ever hidden close
 May in her Petals be.

There will I build my nectar'd Home,
 My curious Dome contrive ;
 Her Lips shall be my Honey-comb,
 Her folding Leaves my Hive.

Or to an Oak convert my Fair,
 Into an Ivy me ;
 That I may with luxuriant Care
 Entwine the lovely Tree.

Fast lock her in my verdant Arms ;
 From ev'ry Ill secure,
 Possess her World of matchless Charms,
 As long as Life endure.

A D I S H for the D E V I L.

ONE ask'd on what I thought the Devil fed ?
 I told him L——rs were his daily Bread :
 Nay, Friend (quoth he) he sometimes eats a D-----r
 Made into Jellies, or a pickled P-----r.

The K I S S.

THE Macedonian for a single Kiss
 Of lovely Thais, burnt Persæpolis;
 But would Panthea with a Kiss me hire,
 I'd seize Hell-flames and set the World on Fire.

The *Birth* of *PALLAS* and *MARS*..

JOVE tir'd with wenching, sick of Juno's Bed,
 With clenched Fist he beat his Loggerhead,
 'Til in his Brow became a genial Slit,
 Forth which he drew the lovely Queen of Wit.
 At this poor Juno, almost raving mad,
 Without his Knowledge swore she'd have a Lad;
 So to't she goes, and from another Scar,
 Drags forth, full grown, the mighty God of War!
 Who, at first Sight, like a Stone-horse in keeping,
 The modest Pallas straight he fell a leaping;
 Which shews that Wisdom doth not disapprove
 The Laws of Nature, or the Joys of Love.---
 As chaste Minerva, Patroness of Wit,
 In private loves with Mars to pick a Bit;
 So modern Ladies, when a Warrior comes
 With flying Colours, Noise of martial Drums,
 With fond Impatience meditate to prove
 The laurell'd Hero in the Feats of Love.

P H I L A N D E R to *P A N T H E A*.

A C A R D.

THESE Lines, my Fair, commend my Love to thee,
 Be thou my Pallas, I thy Mars will be:
 If in close Fight it is my Fate to die,
 Inhumed in thy Arms, O! let me lie;

Let

Let thy Embrace my vanquish'd Ashes save;
Thy Bosom be my everlasting Grave.

To his P E N.

O F ev'ry Woe thou dear Appeaser, here
Repose; the awful Day of Trial's near,
Whereon thy Gambols from the public Breath,
Or Favour gain, or meet eternal Death.
But be of Cheer; So the decretive Wind
Blow from the Caverns of a gen'rous Mind,
We may, perchance, our Sports again resume:
Buds open must ere the fair Roses bloom.

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